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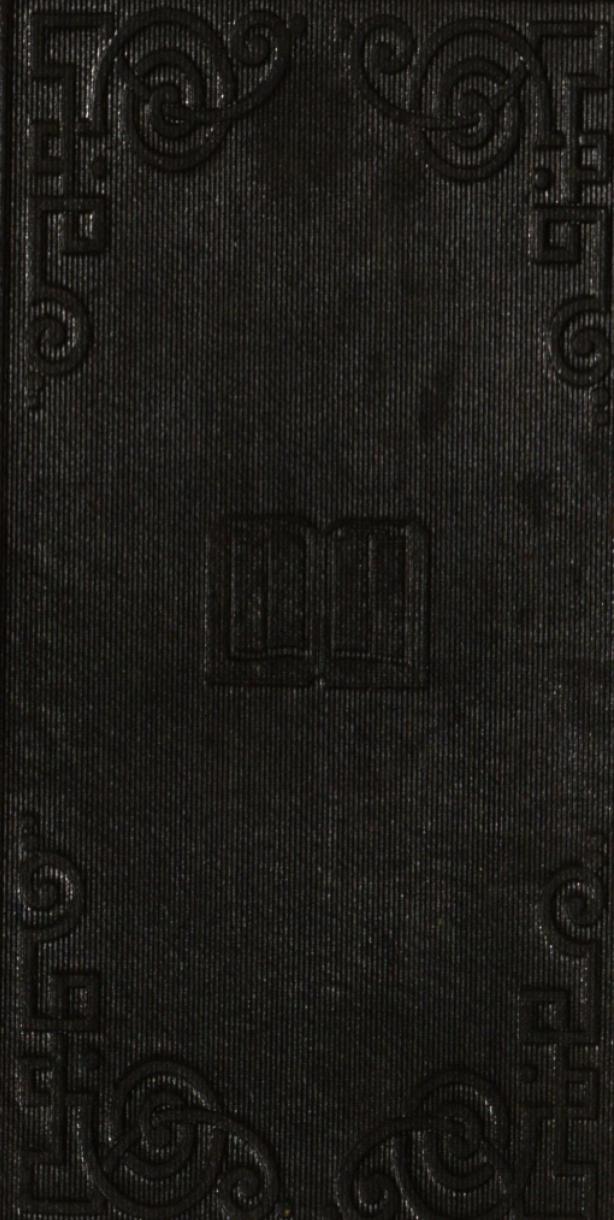
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BIBLE TRACTS.

THE SABBATH

AND

LAW OF GOD.

VOL. I.

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FIRST DAY OF THE WEEK

NOT THE

SABBATH OF THE LORD.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17.

In this text we are assured that every word of the Sacred Scriptures was given by the Holy Spirit; that every doctrine which men should believe, is therein revealed; that every fault is therein reprobated; every error is corrected by its words of truth; and that perfect instruction in all righteousness is therein given.

The design of its Author in providing such a book, was that the man of God might thereby be made perfect, thoroughly furnished unto all good works. This is the treasure which God has given to his church. Nor is this all that he has done. To those who are willing to obey the teachings of his word, he has promised the Spirit to guide them into all truth.

To men thus situated, Jehovah thus speaks: "Prove all things; hold fast that which is good." 1 Thess. v, 21. That is, bring every part of your faith and practice to the test of God's sure word; ask the Holy

Spirit's aid, that your mind may be delivered from prejudice, and your understanding enlightened in the word of truth. Then what you find revealed in that word hold fast; it is of priceless value; but relinquish at once every precept or doctrine not therein recorded, lest you make the doctrines of men of equal weight with the commandments of God. What is the chaff to the wheat? saith the Lord.

As the first day of the week is now almost universally observed in the place of the Sabbath of the fourth commandment, we design in this Tract to examine the grounds on which this observance rests. Those who are willing to submit their opinions to the test of scripture and of reason, are invited to unite with us in the examination of this subject. For what reason do men prefer the first day of the week to the ancient Sabbath of the Lord? On what authority do men continually violate the day which God sanctified, and commanded mankind to keep holy? Come, now, and let us reason together. Here is the commandment which it is said has been changed:—

+ "Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. xx, 8-11.

✗That this commandment requires men to remember, and to keep holy the Rest-day of the Creator, which he hallowed at the close of the first week of time,

none can deny. We now ask for the authority for the change of this commandment.

Papists believe that their church had power to change the fourth commandment; and, on that authority, alone, they are perfectly satisfied in observing the first day of the week.

Protestants deny the authority of the church of Rome, and attempt to vindicate the change of the Sabbath, by an appeal to the Bible. This is what we wish them to do. We ask them, therefore, to present a single text in which it is said that God has changed his Sabbath to the first day of the week. The advocates of the change have none to offer. If they cannot present such a text, will they give us one which testifies that God ever blessed and sanctified the first day of the week? Its observers admit that they have none to present. But will they not give us one text in which men are required to keep the first day holy, as a Sabbath unto the Lord? They acknowledge that they have none. How then do they dare to exalt the first day of the week above the Sabbath of the Lord, which the commandment requires us to remember, and keep holy?

The Bible thoroughly furnishes the man of God unto all good works. Can Sunday-keeping be a very good work, when the Bible has never said anything in its favor? Or if it is a good work, can men be very thoroughly furnished in its defense, when God has said nothing in its favor? Instead of being a good work, must it not be a fearful sin against God to thus pervert the fourth commandment, when once the mind has been enlightened on the subject?

But there are several reasons urged for the obser-

vance of the first day of the week, which we will here notice.

FIRST REASON. Redemption is greater than creation; therefore we ought to keep the day of Christ's resurrection, instead of the ancient Sabbath of the Lord.

Where has God said this? Sunday-keepers are compelled to admit that he never did say it. What right, then, has any man to make such an assertion, and then to base the change of the Sabbath upon it? But suppose redemption is greater than creation, who knows that we ought to keep the first day of the week on that account? God never required men to keep any day as the memorial of redemption. But if it were duty to observe one day of the week for this reason, most certainly the crucifixion-day presents the strongest claims. It is not said that we have redemption through Christ's resurrection; but it is said that we have redemption through the shedding of his blood. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev. v, 9. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. i, 7; Col. i, 14; Heb. ix, 12, 15.

Then redemption is through the death of the Lord Jesus; consequently, the day on which he shed his precious blood to redeem us, and said "It is finished," [John xix, 30,] is the day that should be kept as the memorial of redemption, if any should be observed for that purpose.

Nor can it be plead that the resurrection-day is the most remarkable day in the history of redemption.

It needs but a word to prove that in this respect it is far exceeded by the day of the crucifixion. Which is the most remarkable event, the act of Jehovah in giving his beloved and only Son to die for a race of rebels, or the act of that Father in raising that beloved Son from the dead? There is only one answer that can be given: it was not remarkable that God should raise his Son from the dead; but the act of the Father in giving his Son to die for sinners, was a spectacle of redeeming love on which the Universe might gaze and adore the wondrous love of God to all eternity. Who can wonder that the sun was veiled in darkness, and that all nature trembled at the sight! The crucifixion-day, therefore, has far greater claims than the day of the resurrection. God has not enjoined the observance of either; and is it not a fearful act to make void the commandments of God by that wisdom which is folly in his sight. 1 Cor. i, 19, 20.

But if we would commemorate redemption, there is no necessity of robbing the Lord's Rest-day of its holiness in order to do it. When truth takes from us our errors, it always has something better to take their place. So the false memorial of redemption being taken out of the way, the Word presents in its stead those which are true. God has provided us with memorials, bearing his own signature; and these we may observe with the blessing of Heaven. Would you commemorate the death of our Lord? You need not keep the day of his crucifixion. The Bible tells you how to do it.

"For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take eat;

this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come." 1 Cor. xi, 23-26.

Would you commemorate the burial and resurrection of the Saviour? You need not keep the first day of the week. The Lord ordained a very different, and far more appropriate memorial. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi, 3-5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. ii, 12.

It is true that the professed church has changed this ordinance to sprinkling, so that this divine memorial of our Lord's resurrection is destroyed. And that they may add sin to sin, they lay hold of the Lord's Sabbath, and change it to the first day of the week, thus destroying the sacred memorial of the Creator's rest, that they may have a memorial of Christ's resurrection! "The earth is also defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." When will the professed church cease to pervert the right ways of the Lord? Not until

"the inhabitants of the earth are burned, and few men left." Isa. xxiv, 5, 6.

SECOND REASON. The disciples met on the day of our Lord's resurrection to commemorate that event, and the Saviour sanctioned this meeting by uniting with them. John xx, 19.

If every word of this was truth, it would not prove that the Sabbath of the Lord has been changed. But to show the utter absurdity of this inference, listen to a few facts. The disciples at that time did not believe that their Lord had been raised from the dead; but were assembled for the purpose of eating a common meal, and to seclude themselves from the Jews. The words of Mark and of John make this clear. "He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen." Mark xvi, 12-14. John says: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John xx, 19.

It is a fact, therefore, that the disciples were not commemorating the resurrection of the Saviour; it is equally evident that they had not the slightest idea of a change of the Sabbath. At the burial of the Saviour, the women who had followed him to the tomb, returned and prepared spices and ointments to embalm him; the Sabbath drew on;

they rested the Sabbath-day according to the commandment; and when the Sabbath was past, they came to the sepulchre upon the first day of the week to embalm their Lord. Luke xxiii, 55, 56; xxiv, 1. They kept the Sabbath according to the commandment, and resumed their labor on the first day of the week.

THIRD REASON. After eight days Jesus met with his disciples again. John xx, 26. This must have been the first day of the week, which is thereby proved to be the Christian Sabbath.

Were it certain that this occurred upon the first day of the week, it would not furnish a single particle of proof that that day had become the Sabbath of the Lord. But who can be certain that "after eight days" means just a week? It would be nearer a literal construction of the language to conclude that this was upon the ninth day. As an illustration, read Matt. xvii, 1. "And after six days, Jesus taketh Peter, James, and John," &c. Now turn to Luke ix, 28. "And it came to pass, about an eight days after these sayings, he took Peter, and John, and James," &c. Then "after six days" is about *eight days* in this instance. But if "after eight days" means just a week, how does this prove that Sunday has taken the place of the Lord's Sabbath? Rather how does it prove that Sunday has become the Christian Sabbath, when there is not a particle of evidence that either Christ or his apostles ever rested on that day? There is no such term as Christian Sabbath found in the Bible. The only weekly Sabbath named in the Bible is called the Sabbath of the Lord.

Was the act of Christ in appearing to his disciples sufficient to constitute the day on which it occurred

the Sabbath? If so, why did he next select a fishing day as the time to manifest himself to them? John xxi. If it is not sufficient, then the Sunday on which he was first seen of them, the fishing day on which they next saw him, and the Thursday on which he was last seen of them, may not be Sabbaths. It was not very remarkable that Christ should find his disciples together, inasmuch as they had one common abode. Acts i, 13. ~~X~~ ~~L~~

FOURTH REASON. The Holy Spirit descended upon the disciples on the day of Pentecost, which was the first day of the week. Therefore the first day of the week should be observed instead of the Sabbath of the Lord. Acts ii, 1, 2.

Admitting that the day of Pentecost occurred upon the first day of the week, it remains to be proved that it thereby became the Sabbath. But that it was the feast of Pentecost, and not the first day of the week, that God designed to honor, the following facts demonstrate.

1. While the day of Pentecost is distinctly named, the day of the week on which it occurred is passed in silence.

2. The disciples had been engaged in earnest prayer for the space of ten days; for the day of Pentecost was fifty days from the resurrection of Christ, and forty of those days he spent with his disciples. Acts i. Forty days from his resurrection would expire on Thursday, the day of his ascension. A period of ten days *after* his ascension on Thursday, would include two First-days, the last of which would be the day of Pentecost. If the design of God had been to honor the first day of the week, why did not the Holy Ghost descend on the first of those First-

days? Why must the day of Pentecost come before the Holy Ghost could descend? This answer is obvious. It was not the design of Heaven to honor the first day of the week, but to mark the antitype of the feast of Pentecost. Hence the first day of the week is passed in silence.

The slaying of the paschal lamb on the fourteenth day of the first month, had met its antitype in the death of the Lamb of God on that day. Ex. xii; John xix; 1 Cor. v, 7. The offering of the first fruits on the sixteenth day of the first month, had met its antitype in the resurrection of our Lord on that day, the first fruits of them that slept. Lev. xxiii; 1 Cor. xv, 20, 23. It remained that the day of Pentecost, fifty days later, should also meet its antitype. Lev. xxiii, 15-21. The fulfillment of that type is what the pen of inspiration has recorded in Acts ii, 1, 2. God has spoken nothing in this place respecting a change of his Sabbath. Yet grave men, calling themselves Doctors of Divinity, consider this text one of their strongest testimonies for their so-called Christian Sabbath. They might be profited by this advice of the wise man: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx, 6.

FIFTH REASON. Paul once broke bread upon the first day of the week at Troas. Hence this day was observed as the Christian Sabbath. Acts xx, 7.

We answer, that at one period the apostolic church at Jerusalem broke bread every day. Acts ii, 42-46. If a *single* instance of breaking bread at Troas upon the first day of the week, was quite sufficient to constitute it the Sabbath, would not the continued practice of the apostolic church at Jerusalem

in breaking bread *every* day, be amply sufficient to make every day a Sabbath? Moreover, as the act of the Great Head of the church in breaking bread, must be quite as important as that of his servant Paul, must not the day of the crucifixion be pre-eminently the "Christian Sabbath," as Christ instituted, and performed this ordinance on the evening with which that day commenced? 1 Cor. xi, 23-26.

But on what day of the week did this act of Paul occur? For, if it is of sufficient importance to make the day of its occurrence the future Sabbath of the church, the day is worth determining. The act of breaking bread was after midnight; for Paul preached to the disciples until midnight, then healed Eutychus, and after this attended to breaking bread. Verses 7-11. If, as time is reckoned at the present day, the first day of the week terminated at midnight, then Paul's act of breaking bread took place upon the second day of the week, or Monday, which should henceforth be regarded as the Christian Sabbath, if breaking bread on a day makes it a Sabbath.

But if the Bible method of commencing the day, viz., from six o'clock P. M., was followed, it would appear that the disciples came together at the close of the Sabbath, for an evening meeting, as the Apostle was to depart in the morning. (If it was not an evening meeting, why did they have many lights there?) Paul preached to them until midnight, and then broke bread with the disciples early in the morning of the first day of the week. Did this act constitute that day the Sabbath? If so, then why did Paul, as soon as it was light, start on his long journey to Jerusalem? If Paul believed that Sunday was the Christian Sabbath, why did he thus openly violate it? If he did

not believe it had become the Sabbath why should you? And why do you grasp, as evidence that the Sabbath had been changed, a single instance in which an evening meeting was held on Sunday, while you overlook the fact that it was the custom of this same Apostle to preach every Sabbath, not only to the Jews, but also to the Gentiles? *Acts xiii, 14, 42, 44; xvi, 13; xvii, 2; xviii, 4.*

Paul broke bread on the first day of the week, and then immediately started on his long journey to Jerusalem. So that this, the strongest argument for the first day of the week, furnishes direct proof that Sunday is not the Sabbath.

SIXTH REASON. Paul commanded the church at Corinth to take up a public collection on the first day of the week; therefore it follows that this must have been their day of public worship, and consequently is the Christian Sabbath. *1 Cor. xvi, 2.*

We answer, it is a remarkable fact that Paul enjoins exactly the reverse of a public collection. He does not say, Place your alms in the public treasury, on the first day of the week; but he says, "Upon the first day of the week let every one of you *lay by him* in store."

J. W. Morton in his "Vindication of the true Sabbath," pages 51, 52, says:—

"The Apostle simply orders, that each one of the Corinthian brethren should lay up *at home* some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, 'by him'; and I marvel greatly how you can imagine that it means 'in the collection box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, 'by one's self, i. e. at home.'

Two Latin versions, the Vulgate and that of Castello, render it, 'apud se,' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, 'chez soi,' at his own house, at home. The German of Luther, 'bei sich selbst,' by himself, at home. The Dutch, 'by hemselven,' same as the German. The Italian of Diodati, 'appresso di se,' in his own presence, at home. The Spanish of Felipe Scio, 'en su casa,' in his own house. The Portuguese of Ferreira, 'para isso,' with himself. The Swedish, 'nar sig sielf,' near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above."

The text, therefore, does not prove that the Corinthian church was assembled for public worship on that day; but, on the contrary, it does prove that each must be at his own home, where he could examine his worldly affairs, and lay by himself in store as God had prospered him. If each one should thus from week to week collect of his earnings, when the Apostle should come, their bounty would be ready, and each would be able to present to him what they had gathered. So that if the first-day Sabbath has no better foundation than the inference drawn from this text, it truly rests upon sliding sand.

SEVENTH REASON. John was in the Spirit on the Lord's day, which was the first day of the week. *Rev. i, 10.*

This is the kind of reasoning which the advocates of Sunday are invariably obliged to adopt. But we ask, What right have they to assume the very point which they ought to prove? This text, it is true, furnishes direct proof that there is a day in the gos-

pel dispensation which the Lord claims as his; but is there one text in the Bible which testifies that the first day of the week is the Lord's day? There is not one. Has God ever claimed that day as his? Never. Has God ever claimed any day as his, and reserved it to himself? He has. "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. ii, 3. "To-morrow is the rest of the holy Sabbath unto the Lord." Ex. xvi, 23. "The seventh day is the Sabbath of the Lord thy God." Ex. xx, 10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," &c. Isa. lviii, 13. "Therefore, the Son of man is Lord also of the Sabbath." Mark ii, 28.

Then the seventh is the day which God reserved to himself, when he gave to man the other six; and this day he calls his holy day. This is the day which the New Testament declares the Son of man to be Lord of.

Is there one testimony in the Scriptures that the Lord of the Sabbath has put away his holy day, and chosen another? Not one. Then that day which the Bible designates as the Lord's day, is none other than the Sabbath of the fourth commandment.

THINGS TO BE CONSIDERED.

We have now examined the main pillars on which the first-day Sabbath rests; and it is perfectly apparent that there is not a single particle of divine authority for the observance of that day. Hence, its advocates must observe the Sabbath of the Lord, or they must resort to the tradition of the "fathers" for proof of its change. The history of the change will be given in its place. But we now ask; what

right had the elders of the Christian church to change the fourth commandment, any more than the elders of the Jewish church had, to change the fifth?

The Pharisees pretended that they had a tradition handed down from Moses, which authorized them to change the fifth commandment. The Papist and Protestant Doctors of Divinity pretend that they have a tradition handed down from Christ and the apostles, authorizing them to change the fourth. But if Christ rebuked the Pharisees for holding a damnable heresy, what would he say to the like act on the part of his own professed followers? Matt. xv, 3-9.

The same fathers which changed the fourth commandment, have also corrupted all the ordinances of the New Testament, and have established purgatory, invocation of saints, the worship of the Virgin Mary and prayers for the dead.

The Protestant professes to receive the Bible *alone* as his standard of faith and practice. The Papist receives the Bible and the tradition of the fathers as his rule. The Protestant cannot prove the change of the Sabbath from his own standard, (the Bible,) therefore he is obliged to adopt that of the Papist, viz., the Bible as explained and corrupted by the fathers. The change of the Sabbath is proved by the Papist as follows:—

"Ques. What warrant have you for keeping the Sunday, preferably to the ancient Sabbath which was the Saturday?

"Ans. We have for it the authority of the Catholic Church, and apostolic tradition.

"Q. Does the Scripture any where command the Sunday to be kept for the Sabbath?

"A. The Scripture commands us to hear the Church, [Matt. xviii, 17; Luke x, 16,] and to hold fast the traditions of the apostles. 2 Thess. ii, 15. But the Scripture does not in particular mention this change of the Sabbath. John speaks of the Lord's day; [Rev. i, 10;] but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples meeting together to break bread on the first day of the week. Acts xx, 7. And Paul [1 Cor. xvi, 2] orders that on the first day of the week the Corinthians should lay by in store what they delighted to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly, the best authority we have for this, is the testimony and ordinance of the church. And therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy-days all stand upon the same foundation, viz., the ordinance of the church.

"Q. What was the reason why the weekly Sabbath was changed from the Saturday to the Sunday?

"A. Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday; as therefore the work of our redemption was a greater work than that of our creation, the primitive church thought the day on which this work

was completely finished, was more worthy her religious observation than that in which God rested from the creation, and should be properly called the Lord's day."—*Catholic Christian Instructed.*

If further testimony is needed listen to the following:—

"Ques. What does God ordain by this commandment?

"Ans. He ordains that we sanctify, in a special manner, this day, on which he rested from the labor of creation.

"Q. What is this day of rest?

"A. The seventh day of the week, or Saturday, for he employed six days in creation, and rested on the seventh. Gen. ii, 2; Heb. iv, 1, &c.

"Q. Is it then Saturday we should sanctify, in order to obey the ordinance of God?

"A. During the old law, Saturday was the day sanctified; but the church instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday, so we now sanctify the first and not the seventh day. Sunday means, and now is, the day of the Lord.

"Q. Had the church power to make such a change?

"A. Certainly; since the Spirit of God is her guide, the change is inspired by that Holy Spirit. The uniform, universal, and perpetual tradition of all ages and nations, attest the antiquity of, and consequently the Divine assent to, this change: even the bitterest enemies of God's church admit and adopt it.

"Q. Why did the church make this change?

"A. Because Christ rose from the dead upon Sunday, and rested from the great work of redemption; and because, on this day, the Holy Spirit descended

on the apostles and on the church."—*Catechism of the Christian Religion.*

This testimony shows conclusively that the fourth commandment, which the New Testament has never changed, has been corrupted by the Romish church. It was from Rome, as we may here see, that Protestants learned to say that the Sabbath was changed because redemption was greater than creation. Here we will mention some things for special consideration.

1. Those who are now paying religious respect to the first day of the week, may possibly be led to examine the reasons for this course, by the following significant fact: The church of Rome undertakes to prove purgatory by the Bible, but acknowledges that Sunday-keeping cannot be proved by it, as she instituted that herself. Those, therefore, who despise the Lord's Sabbath, and in its stead honor the sabbath of the Romish church, virtually acknowledge that the authority of that church is above the authority of God, and sufficient to change his times and laws. Here is her statement respecting purgatory:—

"Question. But what grounds have you to believe that there is any such place as a purgatory, or middle state of souls?

"Answer. We have the strongest grounds imaginable from all kind of arguments, from scripture, from perpetual tradition, from the authority and declaration of the church of God, and from reason."—*Catholic Christian Instructed*, page 146.

Hear the Catholic church once more, while she contrasts purgatory with Sunday-keeping:—

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy: you [Protestants] without any precept of scripture,

change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of scripture, where it is said the first day of the week. *Acts xx, 7; 1 Cor. xvi, 2; Rev. i, 10.* Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath-days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlasting to be kept holy? Not one of those is expressed in the written word of God."—*An Antidote, or Treatise of Thirty Controversies.*

Reader, shall not such facts as the above open your eyes? Have you any better authority for Sunday-keeping than Romish tradition? What think you of that prophecy which foretells that the Pope should speak great words against God, and think to change times and laws? *Dan. vii, 25.* That church who styles her head, "Lord God the Pope," has here openly testified, that without any authority from Scripture, she has changed the commandments of God. She also declares that of her two children, Purgatory and Sunday-keeping, the former is the most important personage. Cannot that mother judge impartially between two such darlings?

2. But perhaps the fathers, as they are called, may be regarded by the reader as the best of authority. We are aware that not a few, who profess to be Bi-

ble Christians, rest their Sunday-observance solely upon such evidence. We request the attention of such to the following from Storrs' *Six Sermons*. It was written in defense of the author's views of future punishment; but the remarks are of equal value with respect to the Sabbath question.

"It is said, 'The *fathers* believed in the *endless* torments of the wicked.' In reply, I remark, Our Lord and Master has prohibited my calling any man *father*. But, if the *fathers*, as they are called, did believe that doctrine, they learned it from the Bible, or they did not. If they learned it there, so can we. If they did not learn it from the Bible, then their testimony is of no weight. It may have been an error that early got into the church, like many others. Mosheim, in his Church History, tells us, as early as the third century, that the defenders of Christianity, in their controversies, 'degenerated much from primitive simplicity,' and that the maxim which asserted the innocence of defending truth by artifice and falsehood, 'contributed' to this degeneracy. And he adds:—

"This disingenuous and vicious method of surprising their adversaries by artifice, and striking them down, as it were, by lies and fictions, produced, among other disagreeable effects, a great number of books, which were falsely attributed to certain great men, in order to give these spurious productions more credit and weight; for as the greater part of mankind are *less governed by reason* than authority, and prefer in many cases, the decisions of fallible mortals, to the unerring dictates of the Divine Word, the disputants of whom we are speaking, thought they could not serve the truth more effectually than by opposing illustrious names, and respectable authorities, to the attacks of its adversaries."

"This practice, spoken of by Mosheim, increased as the darker ages rolled on; and through these dark ages, what there are of the writings of the 'fathers' have come down to us. It is a truth, also, that the practice of corrupting the simplicity of the apostolic doctrine was commenced much earlier than the third century. Enfield, in his philosophy, says:—'The first witness of Christianity had scarcely left the world when' this work began. Some of the 'fathers' seemed intent upon uniting heathen philosophy with Christianity, and early commenced the practice of clothing the doctrines of religion in an allegorical dress.'—*Fourth Sermon*.

Those who make the "fathers" their rule, would do well to consider the above facts. Every damnable heresy of the Romish church, she proves by those same *fathers*. Tradition is the unfailing resort of Romanists, to prove their dogmas; indeed, they openly acknowledge that tradition is a part of their rule of faith. Protestants claim that they make the Bible their only rule of duty; but, whenever their unscriptural arguments for Sunday-keeping are exposed, they fly for refuge to the *fathers*. Thus Protestants defend their heresies with the same weapons that the Papists employ to defend theirs. The same fountain head of corruption feeds the several streams of error that flow through both these bodies.

3. But, says one, do you not think that it would be safe to believe what those have said who conversed with the apostles, or at least, conversed with some who had conversed with them? If such should tell us that the Sabbath of the Lord was changed, would it not be safe to receive their testimony? We answer, that the holy Scriptures come to us with the divine

guarantee that every word therein contained was divinely inspired. The tradition of the elders comes to us without a particle of such testimony. Wherefore it follows that the man who fears God will not reject that which he knows came from heaven, for the sake of following that which directly contradicts it, and which by that fact is proved to have come from the great enemy of divine truth.

But does the Bible contain the least intimation that what was written near the days of the apostles is any more sacred than what was written at a later period? Paul told the Thessalonian church that "the mystery of iniquity," or Romish apostasy, had already begun to work. 2 Thess, ii. If Paul was correct, it follows that it is far from being safe to adopt as sacred truth a doctrine which is not found in the New Testament, merely because it is said to have come from some who lived near the days of the apostles. Satan was then busily engaged in nursing in the bosom of the early church, the viper which should ere long infect with deadly poison a great portion of the professed people of God. Did not Paul warn those with whom he parted at Ephesus, that grievous wolves were to enter among them, and that of themselves men were to arise speaking perverse things to draw away disciples after them? When any doctrine is brought to us from those who lived near the days of the apostles, it is then proper for us to inquire whether this comes from those who spoke the sentiments of the holy apostles, or whether it comes from those grievous wolves who were to follow after them, and speak perverse things.

Is there no way by which we can determine this question? Certainly there is an infallible test. The

New Testament contains the precise language of Jesus Christ and the apostles. Now if the fathers speak according to that word, they speak the precious truths of God. But if they speak that which makes void the word of truth, it is a very strong evidence that they belong to that class which Paul notified the church, should arise in their very midst, and speak perverse things, to draw away disciples after them. If the Holy Spirit has given us notice that false teachers were to arise in the very days of the apostles, should it not serve as a warning to us, that things which purport to come from the successors of the apostles, may, for all that, contain the most deadly poison?

4. If it were certain that the *early* fathers, in their zeal to improve upon the New Testament, changed the fourth commandment, it would only prove that they were of the number of grievous wolves that were to arise. But it by no means follows that the mystery of iniquity was able thus early to change times and laws. The testimony given from Storrs' Fourth Sermon, evinces clearly that even the fathers themselves do not now come to us with their own words. Their testimony has been corrupted, and many shameless forgeries are palmed off as their genuine testimony.

If the reader ever looked into a Romish controversial work, he will there find the very fathers, who are so much relied upon to prove the change of the Sabbath, quoted to prove all the heresies of that anti-christian church. It follows, therefore, that one of two things must be true: either the testimony of the early fathers has been shamefully corrupted, or those so-called early fathers were wolves in sheep's clothing.

5. If the Lord Jesus Christ and his apostles were now on earth, mingling with the men of this generation, as they once mingled with a former generation, we ask, Would it be safe for the men of the third or fourth generation from this to receive as sacred truth all that the fathers of the present generation might transmit to them? Is it not self-evident that unless human nature should undergo a radical change, the men of the following generations would have handed down to them as Christ's sayings, all the vain and foolish sentiments that different partizans might wish to maintain? In the case supposed, we ask, What would be the safety of the coming generations? There is but one answer, and in this all will agree. If this were the age in which the New Testament was written, the safety of the coming generation would be secured *only*, by faithfully testing, by that sure rule, whatever might be handed down to them as gospel truth from the fathers of the present age. Should they thus rigidly cleave to inspiration, they would be safe; but if they added to that sure word all the fables which satan would instigate the present fathers to attribute to Christ and the apostles, what would become of them?

If the Advent body itself were to furnish the *fathers* and the *saints* for the future church, Heaven pity the people that should live hereafter! Reader we entreat you to prize your Bible. It contains *all* the will of God, and will make you wise unto salvation through faith in Christ Jesus.

Those who believe in a change of the Lord's Sabbath should look at these facts: The Sabbath of the Lord means the Rest-day of the Lord. Six days the Almighty wrought in the work of creation, and

the seventh day he rested from all his work. The Sabbath or Rest-day of the Lord, is, therefore, a definite day, which can no more be changed to one of the days upon which God wrought, than the resurrection-day can be changed to one of the days upon which Christ did not rise, or the crucifixion-day be changed to one of the six days of the week upon which Christ was not crucified. Hence it is as impossible to change the Rest-day of the Lord as it is to change the crucifixion-day or the day of the resurrection.

Men of God, to whom the Scriptures have been committed, can you longer pervert the commandments of Jehovah and not be guilty of willful transgression? Must it not be exceeding sinful in the sight of Heaven for you to change the Sabbath of the Lord for another day, and then to steal that commandment which guards the holy Sabbath, to enforce the observance of that new day? When the hailstones of Jehovah's wrath shall sweep away the refuge of lies, [Isa. xxviii, 17; Rev. xvi, 21,] how many of the arguments for Sunday-keeping will be left? The Bible thoroughly furnishes the man of God to all good works. Sunday-keeping is not, therefore, a good work; for the Scriptures furnish nothing in its favor. Why should you be ready of heart to believe what God has never spoken, and slow of heart to believe his plain testimony? Thus saith the Lord, "The seventh day is the Sabbath of the Lord thy God;" "Remember the Sabbath-day to keep it holy."

J. N. A.

SEVENTH PART OF TIME THEORY

Shown to be False by the Following from J. W. Morton's Vindication of the True Sabbath.

THE only object, direct or indirect, of this [the fourth] commandment, is "*the day*." What are we commanded to remember? "*The day*." What are we required to keep holy? "*The day*." What did the Lord bless and hallow? "*The day*." In what are we forbidden to work? In "*the day*." Now let us inquire:—

1. What day? *Not* the day of Adam's fall; nor the day Noah went into the ark; nor the day of the overthrow of Sodom; nor the day of the Exodus; nor the day of the Provocation; nor the day of the removal of the ark; nor the day of Christ's birth; nor the day of his crucifixion; nor the day of his resurrection; nor the day of his ascension; nor the day of judgment. It may be, and certainly is, proper, that we should remember all these; but we are not told to do so in this commandment. Neither is it some one day of the week, but no one in particular; for how could we remember "*the day*," that is no day in particular?—how could we keep holy "*the day*" that has not been specified?—and how could we say that God had blessed and hallowed "*the day*," that was no one day more than another? What day, then? God says, Remember *the Sabbath-day*, or *the day of the Sabbath*; Keep holy *the day of the Sabbath*; The Lord blessed and hallowed *the day*

of the Sabbath. He also says, *The seventh day* is the Sabbath of the Lord thy God; *in it* thou shalt not do any work. This day, therefore, is "the seventh day," or "the day of the Sabbath."

2. What Sabbath? Not "*a Sabbath*," or any Sabbath that man may invent, or that God may hereafter keep; for that would be "*some Sabbath*," but no one in particular. Not some institution yet undetermined, that God may require man to observe weekly; for the command is not, "Remember the Sabbath institution," but, "Remember *the day of the Sabbath*"; not, "Keep holy the Sabbath institution," but, "Keep holy *the day of the Sabbath*." The Lord did not bless and hallow "the Sabbath institution," but "*the day of the Sabbath*." We are not forbidden to do work in "the Sabbath institution," but in "*the seventh day*." In fact, the phrase, "the Sabbath," in this commandment, means neither more nor less than "*the rest*." It is not *here* the name of any institution at all, though it is often thus used in other parts of the Bible. Hence, this Sabbath is "the Sabbath or rest of the Lord thy God."

3. Which day of the week is "*the day of the Sabbath*?" No other than that day on which the Lord rested; for the command refers to God's Sabbath. On which day of the week did he rest? "And he rested on the seventh day." Gen. ii,

2. Therefore, "*the day of the Sabbath*" is the same day of the week on which God rested from the work of creation; and as he rested on the seventh day of the first week, and on no other, the seventh and no other day of every week must be the only "*day of the Sabbath*."

Let it be particularly observed, that God does not

say, Remember the Sabbath, or, Remember the Sabbathic institution, though this is necessarily implied in the command; but, Remember "the day of the Sabbath"—the day on which I have ordained that the Sabbathic institution be observed. As if he had said, There is little danger, *comparatively*, that you will forget the fact of my having kept Sabbath; nor is it likely that you will altogether neglect to observe *some day* of rest from your arduous toils, for you will be driven to this by the ever returning demands of your exhausted bodies; but you are, and always will be, in especial danger of forgetting the proper day of the week for honoring me in my own institution. Satan, who takes infinite delight in all kinds of "will-worship," while he hates with a perfect hatred every act of strict obedience to my law, will do all he can to persuade you that some other day will do just as well, or even better. Remember, therefore, the day of my Sabbath, and keep the same day holy in every week; for—mark the reason—I have myself rested on the seventh day, and on that account I have blessed and sanctified that and no other day of the week, that you may observe it, and keep it holy, not because it is in itself better than any other day, but because I have blessed and sanctified it.

There is only one day of American Independence; only one day of the Resurrection of Christ; only one day of the birth of any one man; and only one day of Judgment. And why? Because American Independence was declared on but one day; Christ rose on but one day; the same man cannot be born on two different days; and God hath appointed only one day in which he will judge the world. Now, on the same principle, there can be but one "day of the

Sabbath" of the Lord our God. If I should say that the day of Christ's Resurrection is not any particular day of the week, but only "one day in seven," you would not hesitate to call me a fool, while my ignorance would excite your deepest sympathy; but when *you* say that "the day of the Sabbath" does not mean that particular day on which the Lord's Sabbath occurred, but only "one day in seven," you expect me to receive your assertion as the infallible teaching of superior wisdom. I cannot, however, so receive it, for the following reasons:—

1. If God had meant "one day in seven," he would have said so. His first and great design, in writing his law on tables of stone, was to be understood by his creatures; but, for more than two thousand years after he gave the law, no human being ever suspected that "the day of the Sabbath" meant anything else than the seventh day of the week, because it was commonly known that that day alone was in reality "the day of the Sabbath." Indeed, this "one-day-in-seven" doctrine is known to have been invented within a few hundred years, with the pious design of accounting for a change of Sabbath, without the necessity of repealing a portion of the moral law. It is a matter of great surprise, that those pious theologians, who first substituted "one day in seven" for "the day of the Sabbath," did not shudder at the thought of presuming to mend the language of the Holy Ghost. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. xii, 6. Brethren, are you prepared to enter into judgment, and answer for the liberties you have taken with God's word?

In substituting the vague and indefinite expression, "one day in seven," for the definite and unequivocal terms, "the Sabbath-day," and "the seventh day," you have as truly taken "away from the words of the prophecy of this book," as if you had blotted the fourth commandment from the Decalogue; while your leading object has been to make way for the introduction of a new command that, for aught the Scriptures teach, it never entered into the heart of the Almighty to put into his law.

2. God never blessed "one day in seven," without blessing a particular day. He either blessed some definite object, or nothing. You *may* say, indeed, without falsehood, that God blessed "one day in seven;" but if you mean that this act of blessing did not terminate on any particular day, you ought to know, that you are asserting what is naturally impossible. As well might you say of a band of robbers, that they had killed "one man in seven," while in reality they had killed no man in particular. No, brethren, yourselves know very well, that God had not blessed and sanctified any day but *the seventh of the seven*, prior to the giving of the written law. You know, that if God blessed any day of the week at all, it was a definite day, distinct from all the other days of the week. But this commandment says, that "the Lord blessed the Sabbath-day." Therefore the Sabbath-day must be a particular day of the week. Therefore "the Sabbath-day" is not "one day in seven," or an indefinite seventh part of time. Therefore it is not "one day in seven" that we are required to remember, and keep holy, and in which we are forbidden to do any work; but "the seventh day" of the week, which was then, is now, and will

be till the end of time, "the day of the Sabbath" of the Lord our God.

3. No day of the week but the seventh was ever called "the day of the Sabbath," either by God or man, till long since the death of the last inspired writer. Search both Testaments through and through, and you will find no other day called "the Sabbath," or even "a Sabbath," except the ceremonial Sabbaths, with which, of course, we have nothing to do in this controversy. And long after the close of the canon of inspiration, the seventh day, and no other, was still called "the Sabbath." If you can prove that any one man, among the millions of Adam's children, from the beginning of the world till the *rise of Antichrist*, ever called the first day of the week "the Sabbath," you will shed a light upon this controversy, for which a host of able writers have searched in vain.

But, farther; the first day of the week was not observed by any of the children of men, *as a Sabbath*, for three hundred years after the birth of Christ. Do you ask proof? I refer you to Theodore de Beza, who plainly says so. If you are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition?

I infer, therefore, that "the day of the Sabbath," or "the Sabbath-day," is the proper name of the seventh day of the week, as much so as "the day of Saturn;" and that to attach this proper name *now* to some other day of the week, and to affirm that God meant that other day, as much as he did the seventh, when he wrote the law on tables of stone, is as unreasonable as it is impious.

If you say, that when God speaks of "the Sabbath-

day," he means "one day in seven, but no day in particular," you are as far from the truth as if you said that, when he speaks of Moses, he does not mean any particular man, but "some one of the Israelites." Moses *was* one of the Israelites, just as the Sabbath-day *is* one day in seven. But when God says Moses, he means Moses the son of Amram; and when he says "the Sabbath-day," he means the seventh day of the week. You *may* give different names to the same object, without interfering with its identity; but to apply the same name to two different objects, and then to affirm that these two objects are identically the same, so that what is predicated of the one must be true of the other, is as though a navigator should discover an island in the Southern Ocean, and call it "England," and then affirm that the late work of Mr. Macaulay, entitled "The History of England," is a veritable and authentic history of his newly discovered empire. Which would you wonder at most, the stupidity or the effrontery of that navigator?

I cannot close this chapter without reminding you that, in attempting to refute the above reasoning, the main thing you will have to show is, that "the Sabbath-day," or "the day of the Sabbath," is an indefinite or general expression, applicable alike to, at least, two different days of the week, and that it is used indefinitely in this commandment. If it has been proved, that "the day of the Sabbath" refers, and can refer, *only* to the seventh day of the week, then it is true, and will remain for ever true, that the original Sabbath law requires the sanctification of no other day.

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HISTORY

THE SABBATH.

THE observance of a different day of the week from that enjoined in the fourth commandment, and for a different reason from that which is there assigned, is by many supposed to be the apostolic mode of rendering obedience to that precept. That such an idea has no foundation in the New Testament, we have already seen. For the benefit of such as wish to learn the manner in which the first day of the week obtained the place of the Lord's Sabbath, we present the following important testimony. It is taken from the "History of the Sabbath," published by the American Sabbath Tract Society, New York. We think that those who will read the testimony on this subject with care, will acquiesce in the frank testimony of Dr. Neander, the distinguished historian of the church. In his "History of the Christian Religion and Church," page 168, he thus remarks: "Opposition to Judaism introduced the particular festival of Sunday, very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other

festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."

The apostle Paul informed the Thessalonian church that the mystery of iniquity had already begun to work, and that in the predicted period, the man of sin would be revealed. 2 Thess. ii, 7, 8. As the great apostasy had begun to develop itself in the days of the apostles, it follows that the early observance of any precept, or belief of any doctrine does not stamp it as apostolic or divine, if it have no foundation in the word of God. To us, therefore, it is a matter of peculiar interest to trace the gradual corruption of the truths of the Bible, even from the days of the apostles, down to the complete development of the man of sin.

"The History of the Sabbath," after proving from the New Testament that the Lord Jesus and his inspired followers observed the Sabbath according to the commandment, narrates the circumstances connected with its observance in the early church. It speaks as follows:—

OBSERVANCE OF THE SABBATH FROM THE TIME OF THE APOSTLES TO CONSTANTINE.

After the period described in the Acts of the apostles, Christianity soon became widely spread in the Roman empire, which, at that time extended over most of the civilized world. But as it receded from the time of the apostles, and the number of its professors increased, the church became gradually less spiritual, and more disposed to deck the simple religion of Jesus with mysteries and superstitious formalities; and the bishops or pastors became ambitious of their authority over the churches. Those churches, even in Gentile cities, appear to have been composed, at first, principally of converted Jews, who not only observed the weekly Sabbath, but also the feast of the Passover, adapted particularly to Christian worship; respecting which, there was much contention. In the mean time, converts were greatly multiplied from among the Gentiles, and were united with those from the Jews, who, not without reason, considered themselves entitled to some distinction as the original founders of the gospel church, and as being better informed in the writings of Moses and the prophets, having been in the habit of reading them every Sabbath in the synagogues.

About three years after the martyrdom of Peter and Paul, according to the common account, Judea was invaded by the Roman armies, and Jerusalem was besieged and destroyed, as our Lord had predicted. By this awful calamity it is supposed that most of the churches in Judea were scattered; for they fled their country at the approach of their enemies, as they were taught by Jesus Christ to do. Matt. xxiv, 16.

This war resulted not only in the breaking up of the nation, and the destruction of a great portion of the people, but also in bringing a general odium upon the Jews wherever they were found; so that even the Christians of Judea suffered what our Saviour taught them to expect, [Matt. xxiv, 9,] "And ye shall be hated of all nations for my name's sake." These circumstances, added to the enmity which formerly existed between the Gentiles and the Jews, produced a prejudice which had its influence in the church, in bringing into disrepute, and in fixing a stigma upon, whatever was regarded as Judaism. "The doctrines of our Saviour and the church flourishing from day to day, continued to receive constant accessions," says Eusebius, "but the calamities of the Jews also continued to grow with one accumulation of evil upon another." The insurrectionary disposition of the conquered Jews in the reign of Trajan, in the early part of the second century, and the calamities that followed them, seemed to confirm the opinion, that the Jews were given over by the Almighty to entire destruction. But their calamities increased in the reign of Adrian, who succeeded Trajan, in whose reign the revolt of the Jews again proceeded to many and great excesses, "and Rufus, the lieutenant governor of Judea, using their madness as a pretext, destroyed myriads of men, women and children, in crowds; and by the laws of war, he reduced their country to a state of absolute subjection, and the degraded race to the condition of slaves." The transformation of the church in Jerusalem is thus described by Eusebius: "The city of the Jews being thus reduced to a state of abandonment for them, and totally stripped of its ancient inhabitants, and also inhabited by strangers, the Roman

city which subsequently arose changing its name, was called *Ælia*, in honor of the emperor *Ælias* Adrian; and when the church was collected there of the Gentiles, the first bishop after those of the circumcision was Marcus." Thus was extinguished the Hebrew church in Jerusalem, having had a succession of fifteen pastors; "all which," says Eusebius, "they say, were Hebrews from the first. At that time the whole church under them," he adds, "consisted of faithful Hebrews, who continued from the time of the apostles to the siege that then took place"

This church, which heretofore held the first rank in regard to its influence, being now composed entirely of Gentiles, and stripped of its apostolic character and influence, could no longer successfully oppose the growing ambition and influence of the bishops of the church in the metropolis of the empire.

Up to this period, and for some time after, there does not appear to have been any change in the sentiments or practice of the church, in any place, relative to the Sabbath; but from what is related by subsequent writers, which will be noticed in its place, it is certain that it was observed by the churches universally.

This fact is so generally acknowledged by those acquainted with the history of the matter, that we need refer to only a few passages in proof:

The learned Grotius says, in his Explication of the Decalogue, "Therefore the Christians also, who believed Christ would restore all things to their primitive practice, as Tertullian teacheth in *Monogamia*, kept holy the Sabbath, and had their assemblies on that day, in which the law was read to them, as appears in *Acts xv, 21*, which custom remained till the

time of the council of Laodicea, about A. D. 365, who then thought meet that the gospels also should be read on that day."

Edward Brerewood, Professor in Gresham College, London, in a treatise on the Sabbath, 1630, says: "It is commonly believed that the Jewish Sabbath was changed into the Lord's Day by Christian emperors, and they know little who do not know, *that the ancient Sabbath did remain and was observed by the eastern churches three hundred years after our Saviour's passion.*"

TESTIMONY FOR THE FIRST DAY EXAMINED.

At what time the first day of the week came into notice as a festival in the church, it is not easy to determine. The first intimation we have of this, in any ancient writer of acknowledged integrity, is from Justin Martyr's Apology for the Christians, about A. D. 140. He is cited as saying, "that the Christians in the city and in the country assembled on the day called Sunday; and after certain religious devotions, all returned home to their labors;" and he assigns as reasons for this, that God made the world on the first day; and, that Christ first showed himself to his disciples on that day, after his resurrection. These were the best, and probably all the reasons that could then be offered for the practice. He also speaks of Sunday only as a festival, on which they performed labor, when not engaged in devotions; and not as a substitute for the Sabbath. From this author we can learn nothing as to the extent of the practice; for though he says this was done by those "in the city and in the country," he may have intended only the city of Rome and its suburbs, since Justin, al-

though a native of Palestine, in Syria, is stated by Eusebius to have made his residence in Rome. Nor can we determine from this, that he intended any thing more, than that they did thus on the Sunday in which the church of Rome, a short time after this, is known to have closed the paschal feast, which was observed annually.

It is contended, however, that mention is made of keeping the first day previous to Justin. The first intimation of this kind, it is believed, is from an apocryphal writing, styled the *Epistle of Barnabas*. But to this epistle it is objected, that there is no evidence of its genuineness. Eusebius, who lived near the time when it was written, mentions it as a spurious writing, entitled to no credit. Dr. Milnor says it is an injury to St. Barnabas, to ascribe this epistle to him. Mosheim says it is the work of some superstitious Jew of mean abilities. And we think it has but little to recommend it besides its antiquity. Barnabas' theory for observing the first day, rests upon the tradition that the seventh day was typical of the seventh millennium of the age of the world, which would be purely a holy age; and that the Sabbath was not to be kept until that time arrived; and he says, "We keep the eighth day with gladness, in which Jesus arose from the dead."

The citations from Ignatius, are as little to the purpose. In the passage of which most use has been made, he did not say that himself or any one else kept the Lord's day, as is often asserted. His own words are, that the "prophets who lived before Christ, came to a newness of hope, not by keeping Sabbaths, but by living according to a lordly or most excellent life." In this passage, Ignatius was speaking of alto-

gether a different thing from Sabbath-keeping. There is another quotation from him, however, in which he brings out more clearly his view of the relation existing between the Sabbath and Lord's day. It is as follows: "Let us not keep the Sabbath in a Jewish manner, in sloth and idleness. But let us keep it after a spiritual manner, not in bodily ease, but in the study of the law, and in the contemplation of the works of God." "And *after* we have kept the Sabbath, let every one that loveth Christ keep the Lord's day *festival!*" From this it seems that he would have the Sabbath kept first, *as such*, and in a manner satisfactory to the strictest Sabbatarian, after which the Lord's day, not as a Sabbath, but as a festival. Indeed with this distinction between the *Sabbath* and a *festival* before us, it is easy to explain all those passages from early historians which refer to the first day. We shall find them to be either immediately connected with instructions about such seasons as *Good Friday* and *Holy Thursday*, or in the writings of those who have recommended the observance of these festival days.

¶ It is also said that Pliny, Governor of Bithynia, in A. D. 102, in a letter to Trajan, states that the Christians met on the first day of the week for worship; but by no fair interpretation of his words can he be so understood. He says, in writing about those of his own province, "that they were accustomed to assemble on a *stated day*." This might be referred to the first day, if there were credible testimony, that this day was alone regarded by Christians at that time; but as there is no evidence of this, and as the Sabbath is known to have been the stated day of religious assembling a long time after this, it seems

more proper to refer it to the Sabbath than to the first day.

We will mention but one more of these misinterpreted citations, and this is from Dionysius, bishop of Corinth, who lived a little after Justin. His letter to Soter, bishop of Rome, is cited as saying, "This day we celebrated the holy Dominical day, in which we have read your epistle." As given by Eusebius, it is thus: "To-day we have *passed the Lord's holy day*," &c. The only ground upon which this phrase can be referred to the first day, is, that this day was at that time known by the same title that God has given to the Sabbath, [see Isa. lviii, 13,] of which there is no proof. Therefore it is not just to cite this passage as evidence of the observance of the first day at that time.

It is indeed, a well known fact, that the first day has come into very extensive use among the great body of Christians, as the only day of weekly rest and worship. The origin of this practice does not appear, however, to be as ancient by some centuries, as many suppose; nor was its adoption secured at once, but by slow and gradual advances it obtained general notice in Christian countries. This is frankly admitted by Morer, an English Episcopalian, in his *Dialogues on the Lord's Day*, page 236. He says, "In St. Jerome's time, (that is, in the fifth century,) Christianity had got into the throne as well as into the empire. Yet for all this, the entire sanctification of the Lord's day proceeded slowly; and that it was the work of time to bring it to perfection, appears from the several steps the church made in her constitution, and from the decrees of emperors and other princes, wherein the prohibitions from servile and civil busi-

ness advanced by degrees from one species to another, till the day got a considerable figure in the world." The same author says on the same page: "If the Christians in St. Jerome's time, after divine service on the Lord's day, followed their daily employments, it should be remembered, that this was not done till the worship was quite over, when they might with innocence enough resume them, because the length of time and the number of hours assigned for piety were not then so well explained as in after ages."

It is probable that no other day could have obtained the same notice in ancient times as the first day of the week did; for there were circumstances, aside from the resurrection, that had an influence in promoting its observance. It was at first a celebration of the same character as the fourth and sixth days of the week, and the annual festivals of saints and martyrs. These celebrations were comparatively unobjectionable, when not permitted to interfere with a divine appointment; but when they were made to supersede or cause a neglect of the Sabbath, they were criminal. In respect to these days of weekly celebration, Mosheim, when remarking upon this early period, and the regard then paid to the seventh and first days, says: "Many also observed the fourth day, in which Christ was betrayed, and the sixth day, in which he was crucified." He adds, "the time of assembling was generally in the evening after sunset, or in the morning before the dawn."

SUNDAY-KEEPING OF HEATHEN ORIGIN.

The respect which the Gentiles had for the first day, or Sunday, while they were Pagans, contributed much to render its introduction easy, and its weekly cele-

bration popular, among such materials as composed the body of the church of Rome in the second, third and fourth centuries. The observance of the first day of the week, as a festival of the Sun was very general in those nations from which the Gentile church received her converts. That an idolatrous worship was paid to the Sun and other heavenly bodies by the Gentiles, the Old Testament abundantly testifies; and this kind of adoration paid to the Sun in later times, is as plainly a matter of historical record. Thomas Bampfield, an English writer of the seventeenth century, quoting Verstegan's Antiquities, page 68, says: "Our Ancestors in England, before the light of the Gospel came among them, went very far in this idolatry, and dedicated the first day of the week to the adoration of the idol of the Sun, and gave it the name of Sunday. This idol they placed in a temple, and there sacrificed to it." He further states, that from his historical reading, he finds that a great part of the world, and particularly those parts of it which have since embraced Christianity, did anciently adore the Sun upon Sunday. It is also stated by Dr. Chambers, in his Cyclopaedia, "that Sunday was so called by our idolatrous ancestors, because set apart for the worship of the Sun." The Greeks and Latins also gave the same name to the first day of the week. Dr. Brownlee, as quoted by Kingsbury, on the Sabbath, page 223, also says: "When the descendants of Adam apostatized from the worship of the true God, they substituted in his place the Sun, that luminary, which, more than all others, strikes the minds of savage people with religious awe; and which, therefore, all heathens worship." Attachment to particular days of religious celebration, from habit merely, is

well known, even in our own day, to be very strong; and powerful convictions of duty are often required to produce a change. This was no doubt well understood by the teachers of Christianity in those times. Dr. Mosheim, when treating on that age, says: "That the leaders imagined that the nations would the more readily receive Christianity when they saw the rites and ceremonies to which they had been accustomed, established in the churches, and the same worship paid to Jesus Christ and his martyrs which they had formerly offered to their idol deities. Hence it happened, that in those times, the religion of the Greeks and Romans differed but little in its external appearance from that of Christians."

Prejudice against the Jews was another influence against the Sabbath, and in favor of the first day. This was very strong, and directly calculated to lead the Gentile Christians to fix a stigma upon every religious custom of the Jews, and to brand as *Judaism* whatever they supposed had any connection with the Mosaic religion. Hence it was that in those times, as often occurs in our own, to produce disaffection and disgust to the seventh day as the Sabbath, they spoke of it and reproached its observance as Judaizing. This feeling in relation to Judaism led Athanasius, bishop of Alexandria, in Egypt, in the fourth century, who with his people then observed the Sabbath, to say, in his *Interpretation of the Psalms*, "We assemble on Saturday, not that we are infected with Judaism, but to worship Jesus the Lord of the Sabbath." In a community of Christians whose religion was formal, and whose celebrations were designed more to act upon their passions and senses than to improve their hearts or to conform them to divine requirements,

a more powerful argument could scarcely be used against the Sabbath-day, or one that would more effectually promote the observance of the first day, which was raised up as its rival. Dr. Neander says distinctly, "Opposition to Judaism introduced the particular festival of Sunday very early."

The observance of the Passover, or Easter, by the early Christians, aided the introduction of the first day as a religious festival in the church, if it was not indeed the direct cause of it. This feast was held by the Asiatic Christians, who began it at the same time the Jews began their Passover, and ended it in like manner, without regard to the particular day of the week. The church of Rome does not appear to have observed it until the latter part of the second century, when in the time of Victor, bishop of Rome, it seems that it was observed by the Roman and western churches. Victor insisted upon the fast being closed on the first day of the week, on whatever day it might commence; and he claimed the right as *bishop of Rome*, to control all the churches in this matter. "Hence," says Eusebius, "there were synods and convocations of the bishops on this question, and all (i. e. the western bishops) unanimously drew up an ecclesiastical decree, which they communicated to all the churches in all places, that the mystery of our Lord's resurrection should be celebrated on no other day than the Lord's day; and that on this day alone we should observe the close of the paschal feasts." The bishops of Asia, however, persisted for a considerable time in observing the custom handed down to them by apostolic tradition, until, either by the threats of excommunication which were made, or by a desire for peace,

they were induced partially to adopt the custom of the western churches. This change was made, as we are told, "partly in honor of the day, and partly to express some difference between Jews and Christians."

But the question does not appear to have been fully settled, for we find Constantine, in an epistle to the churches, urging them to uniformity in the day of the celebration, wherein, after a strong invective against the practice of the Jews, he says, "For we have learned another way from our Saviour, which we may follow. It is indeed most absurd that they should have occasion of insolent boasting on account of our not being able to observe these things in any manner unless by the aid of their instruction." "Wherefore, let us have nothing in common with that most odious brood of the Jews."

By this contest an important point was gained for the first day, although it was but an annual celebration. The Sabbath, however, does not appear to have been laid aside in any place but continued to be the principal day of religious worship throughout the whole Christian church.

At what time the first day began to be observed weekly, we have no particular account; but from the favor it received from the bishops of Rome and some of the Christian fathers at the close of the third and beginning of the fourth century, we suppose it had then become a practice in Rome and some of the western churches.

This brings us near to the close of the third century. And here it ought to be noted, that Lord's day, or Sunday, was not the only holy-day of the Church during these three centuries. Origen, (as quoted by Dr. Peter Heylyn in his History of the

Sabbath,) names the *Good Friday* as we call it now, the *Parasceve* as he calls it there; the feasts of *Easter* and of *Pentecost*. And anciently, not only the day which is now called *Whitsunday* or *Pentecost*, but all the fifty days from Easter forward, were accounted holy, and solemnized with no less observance than the Sundays were. Of the day of the *Ascension* or *Holy Thursday*, it may likewise be said, that soon after, it came to be more highly esteemed than all the rest. Such was the estimation in which the Lord's day was held. It was on a level with those other holy days which are now disregarded by the body of the Protestant Church. It is to be remembered, farther, that the term Sabbath was applied exclusively to the seventh day of the week, or Saturday. Indeed, wherever, for a thousand years and upwards, we meet the word *Sabbatum* in any writer, of what name soever, it must be understood of no day but Saturday.

THE SABBATH FROM THE TIME OF CONSTANTINE TO THE REFORMATION.

We have seen how the matter stood until the commencement of Constantine's career. The Sabbath was generally observed, while the Lord's day was regarded as a festival of no greater importance or authority than Good Friday or Holy Thursday. No text of Scripture, or edict of emperor, or decree of council, could be produced in its favor. But from this time forth may be found emperors and councils combining to give importance to the Lord's day and to oppose the Sabbath.

An important change in the regard paid to the first day, was produced soon after the accession of

Constantine, the first Christian emperor, in the early part of the fourth century. When he became master of Rome, he soon gave himself up to the guidance of the Christian clergy. According to Jones' Church History, "He built places of public worship. He encouraged the meetings of synods and bishops—honored them with his presence, and employed himself continually in aggrandizing the church. He was scrupulously attentive to the religious rites and ceremonies which were prescribed to him by the clergy. He fasted, observed the feasts in commemoration of the martyrs, and devoutly watched the whole night on the vigils of the saints," and showed great anxiety for uniformity in the doctrines and observances of religion in the church. He was, therefore, exactly suited to the wishes of the Roman bishop and clergy, in establishing, by his imperial authority, what they had no Scripture to support, and what their influence had hitherto been unable to effect, viz., a uniformity in the celebration of Easter and the first day. In 321, Constantine first published his edicts enjoining upon his subjects these superstitious celebrations.

Eusebius in his life of Constantine, says, "He appointed as a suitable time for prayers, the Dominical day, which was then an especial day, and now is undoubtedly the very first. His body-guard observed the day, and offered on it prayers written by the emperor. The happy prince endeavored to persuade all to do this, and by degrees to lead all to the worship of God; wherefore he determined that those obeying Roman power should abstain from every work upon the days named after the Saviour, that they should venerate also the day before the Sabbath, in memory, as seems to me, of the events occurring in those

days to our common Saviour." He says again, "An edict also, by the will and pleasure of the emperor, was transmitted to the Prefects of the provinces, that they *thenceforth* should venerate the Dominical day; that they should honor the days consecrated to the martyrs, and should celebrate the solemnities of the festivals in the churches, all which was done according to the will of the emperor." And as quoted by Lucius, he says, that he admonished his subjects likewise that those days which were *Sabbaths* should be honored, or worshiped.

Sozomen in his Ecclesiastical History, b. 1, c. 8, says, "He (Constantine) also made a law that on the Dominical day, which the Hebrews call the first day of the week, the Greeks the day of the Sun, and also on the day of Venus, (i. e., Friday,) judgments should not be given, or other business transacted, but that all should worship God with prayer and supplications, and venerate the Dominical day, as on it Christ rose from the dead; and the day of Venus, as the day on which he was fixed to the cross."

Dr. Chambers says, "It was Constantine the Great who first made a law for the observance of Sunday, and who, according to Eusebius, appointed that it should be regularly celebrated throughout the Roman Empire. Before him, and even in his time, they observed the Jewish Sabbath as well as Sunday; both to satisfy the law of Moses, and to imitate the apostles, who used to meet together on the first day." He adds, "Indeed, some are of the opinion that the Lord's day mentioned in the Apocalypse, is our Sunday; which they will have to have been so early instituted." "By Constantine's laws, made in 321, it was decreed that for the future the Sunday

should be kept a day of rest in all cities and towns; but he allowed the country people to follow their work. In 538, the Council of Orleans prohibited this country labor.

To give the more solemnity to the first day of the week, (as we learn from Lucius' Ecclesiastical History,) Sylvester, who was bishop of Rome while Constantine was Emperor, changed the name of Sunday, giving it the more imposing title of *Lord's day*.

It cannot be doubted, that the laws of Constantine did much to make the first day conspicuous throughout the empire, as all public business was forbidden upon it. They changed its character from a special day, in which, as a weekly festival, all kinds of business and labor were performed in city and country, to be, as Eusebius says, *the very first*. This imperial favor for the first day operated against all who conscientiously regarded the Sabbath from respect to the fourth commandment, in obedience to which the seventh day had always been observed; and if it had produced a general abandonment of its observance, it would not have been very surprising, considering the influence of court example, and the general ignorance and darkness of the age. This, however, does not appear to have been the case. The Sabbath was still extensively observed; and to counteract it, the Council of Laodicea, about A.D. 350, passed a decree, saying, "It is not proper for Christians to Judaize, and to cease from labor on the Sabbath, but they ought to work on that day, and put especial honor upon the Lord's day, as Christians. If any be found Judaizing, let him be anathematized."

But this did not produce any material change, for Socrates, a writer of the fifth century, who resided at

Constantinople, makes the following remarks upon the celebration of the Sabbath at the time he wrote, A.D. 440. He says, "There are various customs concerning assembling; for though all the churches throughout the whole world celebrate the sacred mysteries on the Sabbath-day, yet the Alexandrians and the Romans, from an ancient tradition, refuse to do this; but the Egyptians who are in the neighborhood of Alexandria, and those inhabiting Thebais, indeed have assemblies on the Sabbath, but do not participate in the mysteries, as is the custom of the Christians. At Caesarea, Cappadocia and in Cyprus, on the Sabbath and Dominical day, at twilight, with lighted lamps, the presbyters and bishops interpret the Scriptures. At Rome they fast every Sabbath."

This account of the manner of celebrating the Sabbath in the fifth century, is corroborated by Sozomen, in his Ecclesiastical History, b. 7, c. 9. He says, "At Constantinople, and almost among all, the Christians assembled upon the Sabbath, and also upon the first day of the week, except at Rome and Alexandria; the ecclesiastical assemblies at Rome were not upon the Sabbath, as in almost all other churches of the rest of the world; and in many cities and villages in Egypt, they used to commune in the evening of the Sabbath, on which day there were public assemblies."

In regard to fasting on the Sabbath at Rome, referred to by Socrates, it ought to be said, that from the earliest times to the fourth century, the practice had been to observe the Sabbath as a holiday. But the Church of Rome, in its opposition to the Jews, made it a fast day, that the separation might be marked and strong. In the eastern churches they

never fasted upon the Sabbath, excepting one Sabbath in the year, which was the day before the Passover. But in the western churches they celebrated a fast every week. It was in reference to this that Ambrose said, "When I come to Rome, I fast upon the Sabbath; when I am here, I do not fast." Augustine also said concerning this, "If they say it is sinful to fast on the Sabbath, then they would condemn the Roman Church, and many places near to and far from it. And if they should think it a sin not to fast on the Sabbath, then they would blame many eastern churches, and the far greater part of the world." This Sabbath fasting was opposed by the eastern church; and in the sixth general council, held at Constantinople, it was commanded that the Sabbath and Dominical days be kept as festivals, and that no one fast or mourn upon them. The practice of fasting, therefore, was chiefly in the western churches, about Rome.

It is perhaps difficult to determine exactly the relative importance attached to the seventh and first days of the week at this time. Sufficient may be found, however, to assure us, that the Sabbath was observed, and that no one regarded Sunday as having taken its place. This is shown by the provision of the Council of Laodicea, A. D. 365, that the Gospels should be read on that day. It is shown by the action of a Council in 517, (mentioned in *Robinson's History of Baptism*,) which regulated and enforced the observance of the Sabbath. It is shown by the expostulation of Gregory of Nyssa, "How can you look upon the Lord's day, if you neglect the Sabbath? Do you not know that they are sisters, and that in despising the one you affront the other?"

And as sisters we find them hand in hand in the ecclesiastical canons. Penalties were inflicted by the councils both of Laodicea and Trullo, on clergymen who did not observe both days as festivals.

How the first day of the week, or Lord's day, was observed in the early part of the fifth century, we may learn from the words of St. Jerome. In a funeral oration for the Lady Paula, he says: "She, with all her virgins and widows who lived at Bethlehem in a cloister with her, upon the Lord's day, repaired duly to the church, or house of God, which was near to her cell; and after her return from thence to her own lodgings, she herself and all her company *fell to work*, and they all performed their task, which was the making of clothes and garments for themselves and for others, as they were appointed."

St. Chrysostom, patriarch of Constantinople, "recommended to his audience, after impressing upon themselves and their families what they had heard on the Lord's day, to return to their daily employments and trades."

Dr. Francis White, Lord Bishop of Ely, speaking of this matter, says, "The Catholic Church, for more than six hundred years after Christ, permitted labor, and gave license to many Christian people to work upon the Lord's day, at such hours as they were not commanded to be present at the public service by the precepts of the church."

In the sixth century efforts were made to prevent this labor. The following promulgation of a synod held by command of King Junthran, of Burgundy, will show the condition of things, and the means used to improve it: "We see the Christian people, in an unadvised manner, deliver to contempt the Domin-

ical day, and, as in other days, indulge in continual labor." Therefore they determined to teach the people subject to them to keep the Dominical day, which, if not observed by the lawyer, he should irreparably lose his cause, and if a countryman or servant did not keep it, he should be beaten with heavier blows of cudgels. The council of Orleans, held 538, prohibited the country labor on Sunday which Constantine by his laws permitted. According to Chambers, this council also declared, "that to hold it unlawful to travel with horses, cattle and carriages, to prepare food, or to do any thing necessary to the cleanliness and decency of houses or persons, savors more of Judaism than Christianity." According to Lucius, in another council held in Narbonne, in France, in the seventh century, they also forbid this country work.

Early in the seventh century, in the time of Pope Gregory I, the subject of the Sabbath attracted considerable attention. There was one class of persons who declared, "that it was not lawful to do any manner of work upon the Saturday, or the old Sabbath; another, that no man ought to bathe himself on the Lord's day, or their new Sabbath." Against both of these doctrines Pope Gregory wrote a letter to the Roman citizens. Baronius, in his Councils, says, "This year [603] at Rome, St. Gregory, the Pope, corrected that error which some preached, by Jewish superstition, or the Grecian custom, that it was a duty to worship on the Sabbath, as likewise upon the Dominical day;" and he calls such preachers the preachers of Antichrist. Nearly the same doctrine was preached again in the time of Gregory VII, A. D. 1074, about five hundred years after what we are

now speaking of. This is sufficient to show that the Sabbath was kept until those times of decline which introduced so many errors in faith and practice. Indeed, it is sufficient to show, that wherever the subject has been under discussion, the Sabbath has found its advocates, both in *theory* and in *practice*.

According to Lucius, "Pope Urban II., in the eleventh century, dedicated the Sabbath to the Virgin Mary, with a mass." Binus says, "Pope Innocent I., constituted a fast on the Sabbath-day, which seems to be the first constitution of that fast; but dedicating the Sabbath to the Virgin Mary was by Urban II., in the latter part of the eleventh century." About this time we find Esychius teaching the doctrine that the precept for the observance of the Sabbath is not one of the commandments, because it is not at all times to be observed according to the letter; and Thomas Aquinas, another Romish Ecclesiastic, saying, "that it seems to be inconvenient that the precept for observing the Sabbath should be put among the precepts of the Decalogue, if it do not at all belong to it; that the precept, '*Thou shalt not make a graven image*,' and the precept for *observing the Sabbath*, are ceremonial."

FIRST-DAY OBSERVANCE INTRODUCED INTO GREAT BRITAIN.

First-day observance in this country being derived from England, mainly, we are interested in learning the origin of the observance in that country. As the great body of the professed church drink from this stream, a knowledge of its fountain head is of much value. The "History of the Sabbath" testifies to the point:

The observance of the first day was not so early in England and in Scotland as in most other parts of the Roman Empire. According to Heylyn, there were Christian societies established in Scotland as early as A. D. 435; and it is supposed that the gospel was preached in England in the first century by St. Paul. For many ages after Christianity was received in those kingdoms, they paid no respect to the first day. Binius, a Catholic writer, in the second volume of his works, gives some account of the bringing into use of the Dominical day [Sunday] in Scotland, as late as A. D. 1203. "This year," he says, "a council was held in Scotland concerning the introduction of the Lord's day, which council was held in 1203, in the time of Pope Innocent III," and he quotes as his authority Roger Hoveden, Matth. Paris, and Lucius' *Eccl. His't.* He says, "By this council it was enacted that it should be holy time from the twelfth hour on Saturday noon until Monday."

Boethus (de Scottis, page 344) says, "In 1203, William, king of Scotland, called a council of the principal of his kingdom, by which it was decreed, that Saturday, from the twelfth hour at noon, should be holy, that they should do no profane work, and this they should observe until Monday."

Binius says that in 1201, Eustachius, Abbot of Flay, came to England, and therein preached from city to city, and from place to place. He prohibited using markets on Dominical days; and for this he professed to have a special command from heaven. The history of this singular document, entitled, *A Holy Command of the Dominical Day*, the pious Abbot stated to be this: "It came from Heaven to Jerusalem, and was found on St. Simeon's tomb in

Golgotha. And the Lord commanded this epistle, which for three days and three nights men looked upon, and falling to the earth, prayed for God's mercy. And after the third hour, the patriarch stood up; and Akarias the archbishop stretched out his mitre, and they took the holy epistle of God and found it thus written." + X

"I, the Lord, who commanded you that ye should observe the Dominical day, and ye have not kept it, and ye have not repented of your sins, as I said by my gospel, heaven and earth shall pass away, but my word shall not pass away; I have caused repentance unto life to be preached unto you, and ye have not believed; I sent pagans against you, who shed your blood, yet ye believed not; and because ye kept not the Dominical day, for a few days ye had famine; but I soon gave you plenty, and afterwards ye did worse; I will again, that none from the ninth hour of the Sabbath until the rising of the sun on Monday, do work any thing unless what is good, which if any do, let him amend by repentance; and if ye be not obedient to this command, amen, I say unto you, and I swear unto you by my seat, and throne, and cherubim, who keep my holy seat, because I will not change any thing by another epistle; but I will open the heavens, and for rain I will rain upon you stones, and logs of wood, and hot water by night, and none may be able to prevent, but that I may destroy all wicked men. This I say unto you, ye shall die the death, because of the Dominical holy day and other festivals of my saints which ye have not kept. I will send unto you beasts having the heads of lions, the hair of women, and the tails of camels; and they shall be so hunger-starved that they shall devour your flesh, and ye shall desire to flee to the sepulchres of the dead, and hide you for fear of the beasts; and I will take away the light of the sun from your eyes; and I will send upon you darkness, that without seeing ye may kill one another; and I will take away my face from you, and will not show you mercy; for I will burn the bodies and hearts of all who keep not the Dominical holy day. Hear my voice, lest ye perish in the land because of the Dominical holy day. Now know ye, that ye are safe by the prayers of my most holy mother Mary, and of my holy angels who daily pray for you. I gave you the law from Mount Sinai, which ye have not kept. For you I was born into the world, and my festivals ye have not known; the Dominical day of my resurrec-

tion ye have not kept; I swear to you by my right hand, unless ye keep the Dominical day and the festivals of my saints, I will send pagans to kill you."

Provided with this new command from heaven, "Eustachius preached in various parts of England against the desecration of the Dominical day, and other festivals, and gave the people absolution upon condition that they hereafter reverence the Dominical day, and the festivals of the saints." And the people vowed to God, that thereafter they would neither buy nor sell any thing but food on Sunday. "Then," says Binius, "the enemy of man, envying the admonitions of this holy man, put it into the heart of the king and nobility of England, to command that all who should keep the aforesaid traditions, and chiefly all who had cast down the markets for things vendible upon the Dominical day, should be brought to the king's court to make satisfaction about observing the Dominical day."

Binius relates many miraculous things that occurred on the Sabbath to those that labored after the ninth hour (i. e., after three o'clock in the afternoon) of the seventh day, or Saturday. He says, that upon a certain Sabbath, after the ninth hour, a carpenter, for making a wooden pin, was struck with the palsy; and a woman for knitting on the Sabbath, after the ninth hour, was also struck with the palsy. A man baked bread, and when he broke it to eat, blood came out. Another, grinding corn, blood came in a great stream instead of meal, while the wheel of his mill stood still against a vehement impulse of water. Heated ovens refused to bake bread, if heated after the ninth hour of the Sabbath; and dough, left unbaked, out of respect to Eustachius' new doctrine,

was found on Monday morning well baked without the aid of fire. These fables were industriously propagated throughout the kingdom; "yet the people," says Binius, "fearing kingly and human power more than divine, returned as a dog to his own vomit, to keep markets of salable things upon the Dominical day."

Mr. Bampfield, in his Enquiry, p. 3, says, "The king and princes of England, in 1203, would not agree to change the Sabbath, and keep the first day, by this authority. This was in the time of King John, against whom the popish clergy had a great pique for not honoring their prelacy, and the monks, by one of whom he was finally poisoned."

Binius (Councils, cent. 13,) states that King John of England, in 1208, in the tenth year of his reign, for not submitting to popish impositions upon his prerogatives, was excommunicated by the Pope, and his kingdom interdicted, which occasioned so much trouble at home and abroad, that it forced him at last to lay down his crown at the feet of Mandulphus, the Pope's agent. After he was thus humbled by that excommunication and interdiction, the king, in the fifteenth year of his reign, by writ, removed the market of the city of Exon from Sunday, on which it was held, to Monday. The market of Lanceston was removed from the first to the fifth day of the week. In the second and third years of Henry III., many other markets were removed from the first to other days of the week, which the king at first would not permit. He also issued a writ which permitted the removal of markets from the first day to other days without special license.

The Parliament of England met on Sundays until the time of Richard II., who adjourned it from that to the following day.

In 1203, according to Boethus, "a council was held in Scotland to inaugurate the king, and concerning the feast of the Sabbath; and there came also a legate from the Pope, with a sword and purple hat, and indulgences and privileges to the young king. It was also there decreed, that Saturday from the twelfth hour at noon, should be holy." The Magdeburgenses say that this Council was about the observance of the Dominical day *newly brought in*, and that they ordained that it should be holy from the twelfth hour of Saturday even till Monday."

Binius says, "A synod was held in Oxford, A. D. 1223, by Stephen, Archbishop of Canterbury, where they determined that the Dominical day be kept with all veneration, and a fast upon the Sabbath."

SUNDAY-KEEPING ESTABLISHED BY LAW IN ENGLAND.

According to Bampfield, the first law of England made for the keeping of Sunday, was in the time of Edward VI., about 1470. "Parliament then passed an act, by which Sunday and many holy days, the feasts of all Saints and of holy Innocents, were established as festivals by law. This provided also, that it should be lawful for husbandmen, laborers, fishermen, and all others in harvest, or at any other time of the year when necessity should require, to labor, ride, fish, or do any other kind of work, at their own free will and pleasure, upon any of the said days."

By such means as these, the observance of the first day was gradually forced upon the people wherever

they owned allegiance to the Pope as head of the church, and the Sabbath was as gradually brought into contempt and disuse.

The process by which the change was effected appears to be this: By first obtaining an annual celebration of the first day at the close of the Passover, in honor of the resurrection; then a partial observance of the day weekly, it being generally so observed among the heathen; then obtaining for it the support of civil laws, ecclesiastical canons and penalties, and by giving it the title of Lord's day; then by requiring the consecration of the entire day. To abate and ultimately eradicate all respect for the Sabbath, it was first turned into a fast; then it was dedicated to the Virgin Mary, resting upon it was stigmatized as Judaism and heresy, and the preaching of it was called Antichrist; and finally the fourth commandment was pronounced ceremonial, and was effectually abstracted from the Decalogue. And thus, so far as the Roman church was concerned, the point was gained; and thus, probably, she performed her part in the fulfillment of the prophecy of Daniel, [vii, 25,] "He shall think to change *times and laws*; and they shall be given into his hand until a time and times and the dividing of time."

The cause of the Sabbath must also have been seriously affected by the rise of the Ottoman Empire in the seventh century, and the success of the Mahometans in conquering the eastern division of the church. Mahomet formed the plan of establishing a new religion, or, as he expressed it, of replanting the only true and ancient one professed by Adam, Noah, Abraham, Moses, Jesus, and the prophets; by destroying idolatry, and weeding out the corruptions

which the later Jews and Christians had, as he supposed, introduced. He was equally opposed to both Jews and Christians. To distinguish his disciples from each, he selected as their day of weekly celebration the sixth day, or Friday. And thus, as a writer of the seventeenth century remarks, "they and the Romanists crucified the Sabbath, as the Jews and the Romans did the Lord of the Sabbath, between two thieves, the sixth and the first day of the week."

We have thus traced the history of the Sabbath in the Roman church down to the thirteenth century; and we see that through the whole of this period, the seventh day every where retained the honor of being called the Sabbath, and that no other day had ever borne that title, that not until the remarkable letter found on St. Simeon's tomb, had it been asserted by any one, that the observance of the *first day, Lord's day, or Sunday*, was enjoined by the authority of Jesus or his apostles, nor was any example of theirs plead in its favor. Even then it was not pretended that the Scriptures required its observance.

There are some traces of the Sabbath among those Christians who separated from the Catholic communion, or were never embraced in it. The Greek church separated from them about the middle of the eleventh century, and had a larger extent of empire than the Papists. According to *Brerewood's Enquiries*, page 128, this church solemnized Saturday festivals, and forbade as unlawful to fast on any Saturday except in Lent, retaining the custom followed before their separation. The same author states that the Syrian Christians, who composed a numerous body in the East, celebrated divine worship solemnly

on both the Sabbath and First-day, continuing the custom of the Roman church at the time they separated from that community. *Sandy's Travels*, page 173, speak of a Christian empire in Ethiopia that celebrate both Saturday and Sunday, "that they have divers errors and many ancient truths." The Abyssinian Christians, another numerous body are represented as being similar in some respects to the Papists; and Purchase speaks of them as "subject to Peter and Paul, and especially to Christ," and as observing the Saturday Sabbath. They are also mentioned by Brerewood. Mosheim mentions a sect of Christians in the twelfth century, in Lombardy, called Pasaginians, charged with circumcising their followers, and keeping the Jewish Sabbath. Mr. Benedict considers the account of their practicing the bloody rite a slander charged on them on account of their keeping the Jewish Sabbath. Binus says that in 1555 there were Christians in Rome who kept the Sabbath, and were therefore called Sabbatarii, and they are represented as differing in other respects from the Romanists. Many of the Armenian Christians are believed to observe the ancient Sabbath. Dr. Buchanan, in his Researches, when speaking of those of them who are settled in the East Indies, says, "Their doctrines are, as far as the author knows, the doctrines of the Bible. Besides this, they maintain the solemn observation of Christian worship throughout our empire on the seventh day."

THE WALDENSES KEPT THE SABBATH.

Probably there has not existed a class of Christians since the times of the apostles, who could more justly claim to be apostolic than the Waldenses, former-

ly a numerous people living in the valleys of Piedmont; whither they retired, says Burnside, on the promulgation of Constantine's laws for the observance of the first day, in the fourth century; and where they remained, according to Scaliger and Brerewood, in the time of Elizabeth of England, in the latter part of the sixteenth century. They adhered firmly to the apostolic faith, and suffered severe persecutions from the Catholics.

Robinson, in his *History of Baptism*, says, "They were called *Sabbati* and *Sabbatati*, so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's Day." They were also called *Insabbatati*, because they rejected all the festivals, or Sabbaths, in the low Latin sense of the word. The account the Papists gave of their sentiments in 1250, was briefly this: That they declared themselves to be the apostolic successors, and to have apostolic authority; that they held the church of Rome to be the 'whore of Babylon'; that none of the ordinances of the church which have been introduced since Christ's ascension ought to be observed; that baptism is of no advantage to infants, because they cannot actually believe. They reject the sacrament of confirmation, but instead of that their teachers lay their hands upon their disciples. Jones, in his Church History, says, that because they would not observe *saints' days*, they were falsely supposed to neglect the Sabbath also. Another of their enemies, an Inquisitor of Rome, charged them with despising all the feasts of Christ and his saints. Another, a Commissioner of Charles XII. of France, reported to him, "that he found among them none of the ceremonies, images, or signs of the Romish church, much less

the crimes with which they were charged; on the contrary, they kept the Sabbath-day, observed the ordinance of baptism according to the primitive church, and instructed their children in the articles of the Christian faith and commandments of God."

THE SABBATH SINCE THE REFORMATION.

With the commencement of the Reformation, a new spirit of religious inquiry was awakened. Nearly every item of Christian practice was brought under review, and not dismissed until either approved or rejected. Among the subjects for discussion we find the Sabbath early introduced and thoroughly examined. There were different views then maintained by different classes of Reformers, which deserve particular notice.

One class of Reformers there was, who, dwelling alone on the sufficiency of faith, and the freeness of the Gospel, trembled at the thought of imposing rules upon men, and seemed to fear the term *law*. These declared, that the law of the Sabbath was abolished; that Sunday was no Sabbath, only a festival of the church, which had been appointed and might be altered at her pleasure. That we may not be thought in error here, as well as to give a full understanding of the opinions of that time, we will present the assertions of some of these men.

Bishop Cranmer's Catechism, A. D. 1548, says, "The Jews were commanded in the Old Testament to keep the Sabbath-day, and they observed it every seventh day, called the Sabbath, or Saturday; but we Christian men are not bound to such commandments in Moses' law, and therefore we now keep no more the Sabbath, or Saturday, as the Jews did, but

we observe the Sunday, and some other days, *as the magistrates do judge convenient.*"

William Tindal says, in his answer to More, chap. 25: "We be lords over the Sabbath, and may change it into Monday, or any other day, as we see need; or may make every tenth day holy-day, only if we see cause why; we may make two every week, if it were expedient, and one not enough to teach the people. Neither was there any cause to change it from the Saturday, other than to *put a difference between us and the Jews*, and lest we should become servants to the day after their superstition."

There was another class among the disputants about the Sabbath, who endeavored, by strict adherence to the Scriptures, to escape the difficulties and inconsistencies into which others had been led. They contended for the early institution of the Sabbath, for its morality and perpetuity as inferred from its being placed in the Decalogue, and for the *seventh day of the week* as an essential and necessary part of the commandment. Theophilus Brabourne, in 1628, says: "1. The fourth commandment of the Decalogue is a divine precept, simply and entirely moral, containing nothing legally ceremonial, in whole or in part, and therefore the weekly observation thereof ought to be perpetual, and to continue in full force and virtue to the world's end. 2. The Saturday, or seventh day of the week, ought to be an everlasting holy-day in the Christian church, and the religious observation of this day obligeth Christians under the Gospel, as it did the Jews before the coming of Christ. 3. The Sunday, or Lord's day, is an ordinary working day; and it is superstition and will-worship to make the same the Sabbath of the fourth

commandment." These opinions were vindicated by Brabourne in two volumes which appeared, one in 1628, and the other in 1632.

To these volumes might be added others, which appeared soon after, and to the results of which, living witnesses have testified from that day to this.

It is believed that there have been Christians in every age who have kept holy the seventh day. During the first three centuries of the Christian Church, the Sabbath seems to have been almost universally kept. It was kept generally in the Eastern Church for six hundred years. And from that time onward to the present, frequent traces of Sabbath-keepers may be found, either in the history of individuals, or in the acts of Councils against those who kept it. These notices extend to the time of the Reformation; and are as frequent as are the references to the first day of the week under the title of Lord's day.

In Germany, according to Ross' "Picture of all Religions," observers of the seventh-day as the Sabbath were common in the sixteenth century, their numbers being such as to lead to organization, and attract attention. A number of these formed a church and emigrated to America in the early settlement of the country. There were Sabbath-keepers in Transylvania about the same time, among whom was Francis Davidis, first chaplain to the Court of Sigismund, the prince of that kingdom, and afterwards superintendent of all the Transylvanian churches. In France, also, there were Christians of this class, among whom was M. de la Roque, who wrote in defense of the Sabbath, against Bossuet, the Catholic Bishop of

Meaux. But it is difficult to determine to what extent this day was observed in those countries.

In England we find Sabbath-keepers very early. Dr. Chambers says, "They arose in England in the sixteenth century," from which we understand that they then became a distinct denomination in that kingdom. They increased considerably in the seventeenth century; and we find that towards the close of that century there were eleven flourishing churches in different parts of that country. Among those who held this view were some men of distinction. Theophilus Brabourne was called before the Court of High Commission, in 1632, for having written and published books vindicating the claims of the seventh day. One Traske was about the same time examined in the Starr Chamber, where a long discussion on the subject seems to have been held. Nearly thirty years after this, John James, preacher to a Sabbath-keeping congregation in the east of London, was executed in a barbarous manner, upon a variety of charges, among which was his keeping of the Sabbath. Twenty years later still, Francis Bampfield died in Newgate, a martyr to non-conformity—especially as one who could not conform in the matter of the Sabbath. It is needless to mention more names, or to speak particularly of Edward, Joseph, Dr. Joseph, and Dr. Samuel Stennett, John Maulden, Robert Cornthwaite, and others, who have written and suffered in proof of their attachment to this truth.

But the Sabbath met with great opposition in England, being assailed, both from the pulpit and the press, by those who were attached to the established church. Many men of learning and talent engaged

in the discussion, on both sides of the question. It is evident that the opposers of reform felt the difficulty of defending themselves against the strength of talent and scripture brought to bear in favor of the seventh day. The civil powers attempted to check the progress of all Dissenters by means of the famous *Conventicle Act*. By that law, passed in 1664, it was provided, that if any person, above sixteen years of age, was present at any meeting of worship different from the Church of England, where there were five persons more than the household, for the first offense he should be imprisoned three months, or pay five pounds; for the second, the penalty was doubled; and for the third he should be banished to America, or pay one hundred pounds sterling. This act was renewed in 1669, and, in addition to the former penalties, made the person preaching liable to pay a fine of twenty pounds; and the same penalty was imposed upon any person suffering a meeting to be held in his house. Justices of the Peace were empowered to enter such houses, and seize such persons; and they were fined one hundred pounds if they neglected doing so. These acts were exceedingly harassing to those who observed the Sabbath. Many of their distinguished ministers were taken from their flocks and confined in prison, some of whom sunk under their sufferings. These persecutions not only prevented those who kept the Sabbath, from assembling, but deterred some who embraced their opinions from uniting with them, and discouraged others from investigating the subject. At present the Sabbath is not as extensively observed in England as formerly. But the extent of Sabbath-keeping cannot be determined by the number and magnitude of the

churches, either there or in other countries. For many persons live in the observance of the seventh day and remain members of churches which assemble on the first day; and a still greater number acknowledge its correctness, who conform to the more popular custom of keeping the first day.

At what time the Sabbath became the subject of attention in America we cannot definitely say. The intolerance of the first settlers of New England was unfavorable to the Sabbath. The poor Christian who may have been banished to this country for its observance could find no refuge among the *Pilgrim Fathers*. The laws of Rhode Island were more tolerant than those of some other States, and observers of the Sabbath first made their appearance at Newport in 1671. The cause of the Sabbath has gradually gained ground in this country from that period; but it has found much to oppose its progress, even in Rhode Island. It was in opposition to the general practice of Christians, on which account an odium was put upon it, and those who have kept the Sabbath have been reproached with Judaizing, and classed with Jews. Besides this, they have ever been subjected to great inconvenience in their occupations, especially in cities and towns.

The common English version of the Bible has been found in many instances a sufficient means of converting men to the truth. Churches observing the Sabbath have been formed in Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Virginia, South Carolina, Georgia, and in most of the Western States, embracing, as is supposed, a population of forty or fifty thousand.

The foregoing extracts from the "History of the Sabbath," give us a definite understanding of the manner in which the Sabbath was changed. The origin of that institution which has usurped the place of the Lord's Sabbath, we can also clearly see. As we have here been permitted to mark the process by which, step by step, the day of the Sun supplanted the Rest-day of the Lord, let us now retrace the path which we have followed down.

1. First-day observance in this country, was introduced by our ancestors from England.

2. The English people received the First-day Sabbath on the authority of a roll which Eustachius, Abbot of Flay, assured them fell from heaven. This was about A. D. 1201. This roll was a forgery of the Romish church.

3. Thus, the Protestants of England obtained their first-day Sabbath from the church of Rome.

4. The church of Rome accomplished the change of the Sabbath by a succession of efforts, each of them claiming but a point, but all of them directed toward the one object. These steps began near the days of the apostles. But this does not stamp as apostolic that which the New Testament has never sanctioned; for Paul plainly testifies that the mystery of iniquity, or Romish apostasy, had already begun to work. ~~2~~ Thess. ii. This was the power that should speak great words against the Most High, and wear out his saints, and "think to change times and laws." Dan. vii, 25.

5. The Romish church received the first-day festival from the heathen, who very generally observed it in honor of the Sun. This heathen festival the Romanists established in the place of the Lord's

Sabbath. And indeed, all the leading peculiarities of Romanism, are derived from the Pagans.

6. The Pagans derived their Sunday-keeping from the Devil. When men apostatized from God, the Devil turned them to the worship of the Sun. And instead of the holy Sabbath which the Creator had instituted as the memorial of himself, Satan set apart the first day in honor of the Sun. As the Sabbath of the Lord can be traced back to him by whom it was instituted, so this first-day festival, the rival of God's Sabbath, can be traced back to its author, the Devil.

The Sabbath is the great bulwark which God erected against atheism and idolatry. Had men always observed the Sabbath, they never could have forgotten the existence of God; for this institution would always have pointed them back to the time when he created the heaven and the earth. And they never could have been idolaters; for the Sabbath would always have pointed out Him, who, in six days, created heaven and earth, and rested on the seventh. Hence, Satan has ever attempted to destroy the Sabbath of the Lord. To do this, he early led our apostate race to keep the first day in honor of the Sun.

The man of sin, who was to change times and laws, established this heathen festival in the place of the Lord's Sabbath. And thus, on the authority of the Roman Pontiff, the heathen festival of Sunday has usurped the place of the Rest-day of the Lord.

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THE
SEVENTH DAY OF THE WEEK
IS THE
SABBATH OF THE LORD.

"The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark ii, 28.

THE word *man*, when used in its broadest sense, means all mankind. "Man goeth forth unto his work and to his labor." Ps. civ, 23. "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job xiv, 12. Labor and death is the lot of the entire fallen race. In this sense "the Sabbath was made for man"—for the entire race of mankind—Adam and all his posterity.

The Pharisees charged the disciples of our Lord with Sabbath-breaking, for simply plucking the "ears of corn" as they passed through the field on the Sabbath, and were hungry. See Matt. xii, 1. "Behold," said they, "why do they on the Sabbath-day that which is not lawful?" They mistook the real design of the Sabbath, and viewed the institution in a wrong light; as if man was made to serve the Sabbath; that it was a burden to him, and not adapted to his wants. This error our Lord corrects when he says, "The Sabbath was made for man,

and not man for the Sabbath." The Sabbath is perfectly adapted to man's condition. His physical and spiritual wants require rest and a day to devote to the special service of God.

The record of the institution of the Sabbath is in Gen. ii, 2, 3. "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

Notice the order of the events of the first week of time. First, the creation in six days; second, God rested from the work of creation on the seventh day; and, third, he sanctified and blessed the day in which he had rested. It is evident that God resting on the seventh day did not make it holy; for after he had rested through the entire day, he *then* "blessed the seventh day and sanctified it, because that in it he had rested." To sanctify is "to separate, set apart, or appoint to a holy, sacred, or religious use." In doing this to the seventh day, at the close of the first week of time, God made the Sabbath "for man."

~~✓~~ "Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Ex. xx, 8-10. This is the great Sabbath law. It is associated with nine other moral precepts, whose perpetuity is universally acknowledged. It lies in the very bosom of the decalogue. We here call attention to several points of interest:—

1. Sabbath signifies Rest. Substitute the word Rest for Sabbath, and the commandment becomes very clear—"Remember the Rest-day to keep it holy. [Certainly some particular day is denoted; for it is *the* Rest-day, not a Rest-day.] Six days shalt thou labor and do all thy work; but the seventh day is the Rest of the Lord thy God," &c. We have seen the record in Gen. ii, 2, 3, that God rested on the seventh day. That day, and no other day of the week, was his Rest-day. The fourth commandment requires that his Rest-day should be remembered and kept holy; therefore the seventh day, and no other day of the week, is the Rest, or Sabbath of the Lord our God. Those who would observe the first, or either of the other days of the week in which God wrought in the creation, may claim that they keep a rest-day; but it is not *the* Rest-day of the fourth commandment. *The* Rest-day of the Lord is the very day in which the Lord rested. Hence we see that the Sabbath law is based upon the events of the first week of time.

2. This commandment points back over a period of 2500 years to creation for the reasons, and the only reasons given in the Bible, for the institution of the Sabbath, which are as follows:—(1) "For in six days the Lord made heaven and earth, the sea and all that in them is, (2) and rested the seventh day; (3) wherefore the Lord blessed the Sabbath-day, and hallowed it." Verse 11. How natural the conclusion that the existence of the institution dates from, and runs parallel with, the given reasons why the institution should exist. How absurd the idea that the Jews were the only people whose attention should be called to God's work of

creation and his holy Rest! How much, rather, to be admired is the doctrine of the Lord:—"The Sabbath was made for man."

3. The fourth commandment declares that "the Lord blessed the Sabbath-day and hallowed it." When did God bless the seventh-day? At creation. Have we any record that he again hallowed it at a later period? None. Then what did God bless at creation? "The Sabbath-day." The great Law-giver here recognizes the seventh day as the Sabbath, and gives it this name, at the very time he sanctified and blessed it at the close of the first week.

The institution of the Sabbath at creation is not affected by the fact that there is no direct testimony respecting its observance recorded in the book of Genesis. Nor is it very strange when we consider that the history of nearly 2500 years is summed up in its fifty chapters, and that the life of him who was deemed worthy of translation is stated in the sentence: "Enoch walked with God; and he was not; for God took him." No direct mention is made in the book of Genesis of future punishment, the resurrection of the body, the revelation of the Lord in flaming fire, or of the judgment of the great day. Yet it is presumed that no one but a Universalist or a Sadducee would argue from this that these great doctrines were not believed by the Patriarchs. In the absence of direct testimony either way, it is by no means certain that "holy men of old" did not regard the Sabbath. But the fact that they reckoned time by weeks and by sevens of days [Gen. xxix, 27, 28; viii, 10, 12] is no small evidence that they did observe the Sabbath.

The reckoning of time by weeks is not derived from anything in nature. The division of time into months might be suggested by the phases of the moon, and the division into years by the returning seasons; but we look in vain to the natural world for something to which we may refer the origin of the custom of reckoning time by weeks. It can be traced to but one source; viz., the six days' work of creation, and the rest of the seventh.

The brief record of the first 2500 years of time touches only the great events of that period. And because the record of that period does not directly speak of the Sabbath, it is supposed by some that it did not then exist, but that it was only a Jewish institution, having its origin at Mount Sinai. We would respectfully call the attention of such to Ex. xvi, where the Sabbath is mentioned in connection with the giving of the manna.

The Lord said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass that on the sixth day they shall prepare what they bring in; and it shall be twice as much as they gather daily." Verses 4, 5. On the sixth day the people gathered a double portion of manna. Then said Moses, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning. And on the seventh day, Moses said, "Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field.

Six days shall ye gather it; but on the seventh day, which is the Sabbath of the Lord, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? see, for that the Lord *hath given* you the Sabbath." Verses 23-29.

All this transpired thirty days before the children of Israel saw Mount Sinai. They departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin, where the manna was given, on the fifteenth day of the second month. Ex. xvi, 1. They then journeyed to Rephidim, and then came to the desert of Sinai on the fifteenth day of the third month. Mark this:—The Lord said to Moses thirty days before the children of Israel saw Mount Sinai, where we are sometimes told that the Sabbath was instituted for the Jews alone, at the giving of the law, "How long refuse ye to keep my commandments and my laws? see, for that the Lord [will give you the Sabbath in about a month? No.] *hath given* you the Sabbath." Thus we see that Ex. xvi, furnishes the best of evidence that the Sabbath had not its origin at Sinai. God and Moses speak of it as of an old institution. The children of Israel had been from the house of bondage, where they could not observe the Sabbath, only thirty days when the Lord called their attention to it, and guarded its observance by a three-fold miracle in giving the manna.

THE SABBATH A MEMORIAL

A memorial is that which serves to keep in memory. The Passover and Feast of unleavened bread were designed to call to mind the deliverance of the children of Israel from Egyptian bondage, and thus keep in memory their great Deliverer. The Lord's Supper and Baptism were given to remind the church of the death, burial and resurrection of Christ, and thus keep in memory our Lord and Master.

The Sabbath was designed to call to mind Jehovah's Rest on the seventh day, after he had created all things in six, and thus keep in memory the living God, the Creator of the heavens and the earth. It is the great safe-guard against Atheism and Idolatry. If men had always kept the Sabbath, they never could have forgotten God; never would have doubted the existence of the Creator, for this institution was designed to point them back to the time when *he* created the heavens and the earth. And they never would have worshiped other gods, for this institution points out the true God, who created all things in six days, and rested on the seventh.

The Sabbath, then, is a memorial of the living God. The institution is perfectly calculated to call the Creator of all things to mind, and keep him in perpetual remembrance. God wrought six days in the work of creation, and rested on the seventh day. The Sabbath law says, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath [Rest] of the Lord thy God; in it thou shalt not do any work." He who observes, and understandingly celebrates Jehovah's Rest-day in its weekly returns, is in a special manner led to contemplate his six days' work of creation. And as he

views the heavens above, and the earth beneath, and surveys the Creator's handy-works, his mind is led upward to the living God. Among all the holy institutions God has given to man, none is more sacred than the Sabbath. It stands in the very front. It is the mighty monument, reared at creation to point our race heavenward to the omnipotent God. It is the chord that binds finite man to the infinite God; the chain that links earth to heaven, and man to his Creator.

But we are told that the Sabbath was instituted for the Jews alone, to commemorate their deliverance from Egypt, and the following passage is cited as proof:—"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." Deut.

v 15.

Give this text all its meaning, and it utterly fails to prove what it is said to prove. Look at the circumstances under which it was spoken. While the children of Israel were slaves in Egypt, they could not keep the Sabbath, and God had stretched out his arm and brought them from the house of bondage where they could observe his Rest-day. Moses here refers to the time when the Lord commanded them to keep the Sabbath, at the giving of the manna, and does not mention one act by which God then made the Sabbath.

But thirty days later, God spake the Sabbath law in the audience of the people, and refers back to creation as the time when, and for the reasons why, the Sabbath was instituted, as follows:—"For [because]

in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it." Ex. xx, 11.

But the idea that the Sabbath can commemorate the deliverance of Israel from Egypt will not bear a moment's investigation. That deliverance had two yearly memorials, fit as to their character and time. The passover was a memorial of the destroying angel passing over the houses of Israel when he saw the blood of the lamb stamped upon their door-posts, as he went on his way to destroy the first-born of man and beast in all Egypt. As they prepared and ate the lamb in Egypt, so were they to do annually.

The feast of unleavened bread was a memorial of their sudden departure from Egypt. The destroying angel went on his way, and smote all the first-born in the land of Egypt, from the first-born of Pharaoh unto the first-born of the captive, and there was a great cry in Egypt. Pharaoh rose up in the night and called for Moses and Aaron, and said to them, "Rise up, and get you forth from among my people." "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." And the children of Israel "took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders," and journeyed from Rameses to Succoth, and there "baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt." The design of the feast of unleavened bread was to keep this circumstance in remembrance; for when their children

should inquire for the reason of this feast, they were to point them back to the time when their fathers were thrust out of Egypt at midnight, taking with them dough which they afterwards baked and ate, unleavened.

We will now take a view of their fitness as to time. The passover lamb was slain in Egypt on the fourteenth day of the month Abib. So was the passover observed; not weekly, nor monthly; but on the same day of the same month, annually. In like manner, as to time, was also the feast of unleavened bread observed. Here, then, are two memorials of the deliverance of Israel, perfectly fitting in their character, and as to their time.

Now we will see if the rest of the holy Sabbath also is a fit memorial of that event. The children of Israel left Egypt in haste. They were even thrust out by night. To say that such a rush could be commemorated by rest, is the very height of folly!! Again, that deliverance occurred on the fifteenth day of the first month; and as the fifteenth day of Abib came but once a year, the memorial of that deliverance could not be weekly, but annual.

But the Sabbath is indeed a memorial, and when correctly applied, its fitness to the event to be commemorated will be seen and admired. God *rested* (or ceased to create) after the six days of creation. Man is required to celebrate that rest by ceasing to labor. Rest commemorates rest. God rested on the seventh day of the first week. Man is required to rest the same day of every week.

PERPETUITY OF THE SABBATH.

We have seen that God laid the foundation of Sabbath by resting on the seventh day, placed the institution upon this foundation at creation when he sanctified his Rest-day and hallowed it, and that the fourth commandment points back to creation for the reasons of the institution; inseparably connecting the Sabbath with Jehovah's Rest on the seventh day.

Pass down through the period of the Prophets, and you will find the greatest blessings promised to those who should keep the Sabbath, and the greatest curses threatened for its desecration. Come to the period of the First Advent, and there you cannot find the least evidence that Christ removed the Sabbath from the foundation on which his Father had placed it. Instead of this, he styles himself "Lord of the Sabbath-day," and declares that it "was made for man." And when citing his disciples to the future, as far at least as the destruction of Jerusalem, he says:—"But pray ye that your flight be not in the Winter neither on the Sabbath-day." Matt. xxiv, 20. Our Lord here recognizes the existence of the Sabbath, as much so as the existence of the seasons of the year.

And lest some might get the idea that he had come to destroy his Father's law, or to alter some portion of it, he says:—"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. v, 17, 18.

It is true that the Pharisees accused our Lord of Sabbath-breaking: they also charged him with having a devil; but these charges did not make it

so in either case. We do not give as much credit to the testimony of those accusers and crucifiers of our Lord as some do. Jesus testifies:—"I have kept my Father's commandments." John xv. 10.

All the acts performed by our Saviour on the Sabbath were in accordance with the Sabbath law. We do not say that they were in accordance with the notions of the Pharisees. On one occasion when our Lord was in the synagogue, also the man with the withered hand, "they asked him, saying, Is it *lawful* to heal on the Sabbath-days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is *lawful* to do well on the Sabbath-days. Matt. xii, 9-13. See also Luke xiv, 3-6.

Lawful, signifies agreeable to law. In these texts the word means, agreeable to the Sabbath law. When the Pharisees accused Christ of Sabbath-breaking, in healing the sick on that day, he referred them to acts of mercy which they would perform even to dumb beasts on that day, thus exposing their hypocrisy. He then declared such well-doing as merciful acts to man or beast on that day, lawful. Now who will take his stand with the Pharisees, and say that Christ's acts of healing on the Sabbath were unlawful? Who will stand with Christ when he declares them lawful? Christians should be on the side with Christ.

But we will trace this point still further. Those who teach a change of the Sabbath, date that change from Christ's resurrection. And those who teach

that there is no Sabbath, date its abrogation from his crucifixion. No one argues any change whatever in regard to the Sabbath prior to the death of Christ. They have to admit that the Sabbath law stood in all its binding force throughout his entire ministry. In fact, the assertion that the Sabbath was abolished at the cross, contains a virtual admission that it was in force up to the cross; for it would be folly to talk of abolishing a law not in force. Then to join the Pharisee and say that Christ transgressed this law when he healed the sick on the Sabbath, is virtually charging him with being a sinner; "for sin is the transgression of the law." 1 John iii, 4. But as "in him was no sin," he did not transgress the law. We have a better sacrifice for sin, than that of a transgressor. Praise his name.

That Christ never taught his followers that any change was to take place in regard to the Sabbath, is evident from the course pursued by the holy women who "followed after, and beheld the sepulchre," and how the body of their Lord was laid. "They returned and prepared spices and ointments, and rested the Sabbath-day according to the commandment," [Luke xxiii, 55, 56,] then "upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared," to embalm their Lord. Chap. xxiv, 1.

The Son of God, then, left the Sabbath on the same foundation on which the eternal Father placed it. By healing the sick on that day, and by declaring what was "lawful" to be done on that day, he stripped from the institution the garb of tradition which the blind Jew had thrown around it, and left it standing on its own basis—the fourth commandment.

The writers of the four Gospels, who wrote at different periods after the ascension of Christ, all speak of the Sabbath as then existing, and of the first day of the week as quite another thing. These faithful men, aided by the Holy Ghost to record the most important events that this fallen world ever witnessed, most certainly hand down to us the very views they held of those two days at the time they wrote the Gospels. Not one of those four writers give the least intimation that any change had taken place in regard to the Sabbath. If so important an event as the change, or the abrogation of the Sabbath, occurred at our Lord's first advent, they would not have failed to record it.

The same distinction between the Sabbath and the first day of the week is also kept up in the book of Acts. The Sabbath is mentioned as still existing, and the first day of the week is spoken of as another day. "And when the Jews were gone out of the synagogue, the *Gentiles* besought that these words might be preached to *them* the next Sabbath. And the next Sabbath-day came almost the whole city together to hear the word of God." Acts xiii, 42, 44.

Here are some things worthy of special notice. It was the Gentiles, not the Jews, that invited Paul to preach to them on the Sabbath. If Paul taught the people that the Sabbath was a Jewish institution, and that it had been abolished, it seems really unaccountable that the Gentiles, who were entirely disconnected with the Jewish religion, should request him to preach to them on the Sabbath. It is evident that the reason why they invited Paul to preach to them on the Sabbath, was because they knew he regarded the seventh day as the Sabbath of the Lord.

If that request of the Gentiles had been made to a modern preacher, he might have replied, You need not wait till another Jewish Sabbath. To-morrow is the Lord's day. We will preach to you to-morrow. And if, as Doctors of Divinity teach, it was the design of Heaven that the observance of the first day of the week should rest upon "apostolic example" alone, what an excellent chance the Apostle had to set the example in the city of Antioch, when the people were so very anxious to hear, and were in a good state to receive right impressions. But instead of setting an example favoring the first day of the week, the Apostle entirely overlooked it, and the poor Gentiles had to wait till the Sabbath came round!

But was it the Apostle's manner to preach on the Sabbath? "And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts xvii, 2. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. Chap. xviii, 4.

It is sometimes said that the only reason why Paul preached on the Sabbath, was because the Jews were assembled in their synagogues on that day. But this is not true; for we find the Apostle and his companions preaching elsewhere besides in the synagogues, on the Sabbath. "And on the Sabbath we went out of the city by a *river side*, where *prayer was wont to be made*; and we sat down, and spake unto the women which resorted thither." Acts xvi, 13.

If that meeting by the *river side* had been on the first day of the week, then the advocates of the first day might with some degree of propriety talk of apostolic example for observing that day. But there is

no record in the New Testament of a public meeting of the Apostles in the day-time of the first day of the week.

While Paul was a prisoner at Rome, he called the chief of the Jews together and said unto them, "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Acts xxviii, 17.

If the Apostle had taught the people any change whatever in regard to the Sabbath, his testimony would have been denied by those Jews, and he would have been silenced at once. But instead of this, it is said of him in verses 30, 31, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

The Apostles, then, regarded the Sabbath as resting on the very foundation where Jehovah had placed it at creation, and where his Son Jesus Christ had left it. Whatever weight may be given to their example in regard to the Sabbath, as far as New-Testament writers have spoken, it is all on the side of the seventh day. But God has never left his people to be directed in any important duty with only the example of even inspired men. There is a plain precept for every duty which he requires at our hand. The Sabbath precept is indeed plain. The teachings of our Lord as to the Sabbath, by precept and example, were also plain. And the example of the holy Apostles was in accordance with the testimony of the Father and the Son. Amen.

OBJECTIONS ANSWERED.

FIRST OBJECTION.—The Sabbath cannot now be observed as the Jews were required to keep it. The law required them to remain in their houses on that day. "Abide ye every man in his place, let no man go out of his place on the seventh day." Ex. xvi, 29.

ANSWER.—Probably there is no reader of the Holy Scriptures who really believes that God required the whole Jewish nation, for 1600 years, to remain in their houses through the entire Sabbath of twenty-four hours, yet this objection is often repeated. We will here state a few facts:—

1. The text quoted [Ex. xvi, 29] is no part of the great Sabbath law written with the finger of God in the tables of stone. Ex. xx, 8-11.

2. The text had direct reference to the children of Israel going out to gather manna on the Sabbath, after they had been told that on the seventh day none would be found in the field. Ex. xvi, 23-29. And it is decidedly wrong to quote this by-law, given to the Israelites under such circumstances, as the great law of the Sabbath.

3. The law that came from God through Moses required them to go out of their houses on the Sabbath. First, they observed *all* the offerings on the Sabbath that they did on the other six days, also two lambs, with a meat-offering and a drink-offering. Num. xxviii, 9, 10. Second, they had on the Sabbath a "holy convocation" or religious assembly, [Lev. xxiii, 3,] therefore they could not remain in their houses on that day.

Now we ask, Did the law which God gave to the

Jews, relative to ordinances, oblige them to break his holy Sabbath? Never! It would make God the veriest tyrant in the universe to cause Sabbath-breakers to be stoned to death, and at the same time give the Jews a system of religion that compelled them to break the Sabbath!!

4. After the children of Israel had passed over Jordan, they went round the city of Jericho with the ark of God seven successive days. One of those days was the Sabbath. It is evident, then, that Ex. xvi, 29, referred only to the case of the manna. The act of going round Jericho on the Sabbath with the ark, was not a violation of the Sabbath law contained in the ark.

SECOND OBJECTION.—The Jews were not allowed to gather sticks to kindle a fire on the Sabbath, and it is not possible to keep the day as strictly as they were required to.

ANSWER—The great universal Sabbath law, the fourth commandment, does not mention gathering sticks, or kindling fires. We have the account [Num. xv, 32-37] that "while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath-day," but we are not told for what purpose he gathered them.

The Israelites were commanded to cook on the sixth day the manna to be eaten on the seventh. To have kindled fires on the Sabbath to wash their clothes or cook their manna, would have been doing on the Sabbath the work of one of the six laboring days. They had no need of fires on the Sabbath. They were in a mild climate; their food was rained down from heaven, and their clothes were miraculously preserved. "There was not one feeble person

among their tribes." Ps. cxv, 37. For them, under such circumstances, to have kindled a fire on the Sabbath, would have been an open violation of the Sabbath law.

We are differently situated. We live in an age when the race has become comparatively feeble, and in the cold season of the year we would kindle a fire on the Sabbath as an act of mercy and necessity, the same as we would water an ox or a horse, or lift a sheep from a pit. Such acts, the "Lord of the Sabbath" pronounced "*lawful*." But it is evidently wrong, and a violation of the Sabbath, to neglect to make those necessary preparations for the rest of the holy Sabbath which can be consistently made on the sixth day. The Sabbath law forbids our doing on the seventh day that which can be done on the sixth, and also what is not really an act of mercy and necessity. The Sabbath law did not oblige the Jews to suffer either cold or hunger; neither does it us, for "the law is holy, just and good."

THIRD OBJECTION.—The law of the Sabbath required that the Sabbath-breaker should be stoned to death; and the same penalty should now be inflicted if the law exists.

ANSWER—We call attention to the following facts:

1. The fourth commandment does not mention stoning the Sabbath-breaker.
2. Temporal death never was the full and final penalty for breaking the law of God. For if it was, then he who murdered, blasphemed, or broke the Sabbath, under the Jewish economy, only had to be stoned to death to satisfy the law. And in the judgment his sin cannot appear against him; for the law was fully satisfied when he suffered temporal death. But the penalty of God's law was, and still

is, Eternal Death. "Sin is the transgression of the law," and "the wages [penalty] of sin is death."

3. Temporal death was also inflicted upon the Israelites if they transgressed others of the commandments of God beside the fourth. Read Lev. xxiv, 11-16. Here the son of the Israelitish woman "blasphemed the name of the Lord, and cursed," and the Lord said, "Let all the congregation stone him." He broke the third commandment. And it will be seen by comparing Num. xv, 32-36, with Lev. xxiv, 11-16, that he who broke the fourth commandment, and he that broke the third, shared the same fate. Is the third commandment still binding? "Certainly," says the objector, "the commandment, 'Thou shalt not take the name of the Lord thy God in vain,' is binding with all its force." We ask, Should the blasphemer now be stoned to death? The objector will have to acknowledge that although the third commandment is binding in this dispensation, the gospel does not inflict temporal death on the blasphemer. In the Jewish dispensation there was no atonement that could reach his case, therefore he was stoned to death, and removed from Israel. But under the gospel, the atoning blood of Christ can reach his case, and wash away the sin of blasphemy, so mercy now pleads for the transgressor of the third commandment, that he may be spared, that he may repent of the sin of blasphemy and live. This is just the position we would take in regard to the fourth commandment. And we may now see why the Apostle called the gospel covenant the *better covenant*. Mercy now pleads for the Sabbath-breaker, that he may be spared, turn from his sin, find pardon and live. In this respect the minis-

tion of God's law under the gospel, far excels [2 Cor. iii] the ministration of condemnation and death, under the Jewish economy.

FOURTH OBJECTION.—Deut. v, 2, 3, shows that the Sabbath was made for the Jews alone. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." If the covenant mentioned here is the ten commandments, then the Sabbath was not made for the fathers, but only for the Jews.

ANSWER.—Let us see if this view of the text does not prove too much for the objector. Admitting that the ten commandments are this "covenant," therefore the duty to keep the Sabbath was not binding on the fathers, does it not prove that the duties enforced by the other nine commandments also were not binding on the fathers? Abraham, then, could disregard the seventh day, because the covenant was not made with the fathers, and Isaac and Jacob could have other gods, bow down to graven images, take the name of the Lord in vain, kill, commit adultery, steal, bear false witness and covet, for the same reason, that the covenant was not made with the fathers!!!

Thirty days before the children of Israel saw Mount Sinai, where the covenant was made, God gave the following rebuke: "How long refuse ye to keep my commandments and my laws? see, for that the Lord hath given you the Sabbath." This shows that God's commandments and laws, embracing the Sabbath, existed before this covenant was made in Horeb, therefore Deut. v, 2, 3, proves nothing against the Sabbath. The covenant referred to was the mu-

tual agreement between the children of Israel and the Lord, [Ex. xix.] the ten commandments [Ex. xx.] being the moral conditions of the covenant.

FIFTH OBJECTION.—The word Sabbath is not found in the Bible until after the account of the children of Israel leaving Egypt; so it was not instituted at creation, but at Sinai when the law was given.

ANSWER.—The entire record of about 2500 years from creation is contained in the first fifty-two chapters of the Bible. Only the most important events from creation to the deliverance of Israel from Egypt are noticed, therefore it is no marvel that we do not find the word Sabbath. But what seems really remarkable is that at a later period, even when the Sabbath-breaker was stoned to death, we do not find the word Sabbath in the Sacred Record for more than 500 years.

It is recorded [Gen. ii, 2, 3] that God rested on the seventh day, and that he sanctified and blessed his Rest-day. The fourth commandment points back to what God did *on* the seventh day, and *to* the seventh day, as the only reasons why the Sabbath was instituted. But this fact alone, that God and Moses speak of the Sabbath in a familiar style one month before Israel saw Sinai, is perfectly destructive of the idea that it was instituted at the giving of the law.

SIXTH OBJECTION.—Christ is our example, and he broke the Sabbath.

ANSWER.—We will first notice the Sabbath law. “Six days shalt thou labor and do all *thy work*,” that is, labor necessary to this life. “But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work;” that is, cease from the toil of the six days, and engage in the special service

of God. It may be said of the priests who offered unto the Lord on the Sabbath all the usual daily offerings, and two-lambs extra, that they labored; but what God required them to do on the Sabbath was not what the fourth commandment calls “labor,” and “thy work.” When Christ was accused of Sabbath-breaking he justified himself on the ground that what he did on the Sabbath was “lawful.” His merciful acts on that day cannot with the least propriety be classed with what the Sabbath law calls “labor,” and “thy work;” but rather, let those acts be classed with the ministration of the priests in holy things on that day. It is true that Christ declared his disciples “guiltless” in plucking the corn and eating it on the Sabbath. But it is said of them that they “were an hungered;” and where has God forbidden eating on the Sabbath to satisfy hunger? Nowhere.

Christ said to the impotent man whom he healed on the Sabbath, [John v, 8.] “Rise, take up thy bed and walk.” Two of the Prophets speak against bearing burdens on the Sabbath; but they refer to burdens of merchandise, such as “sheaves, wine, grapes and figs,” [Jer. xvii; Neh. xiii.] which were brought into Jerusalem to sell. Now let the objector compare conveying burdens of merchandise to market to sell for worldly gain, with the healed man with his bed praising God, and he may see the difference. One was labor for worldly gain, while the other was for the glory of God. One was a violation of the Sabbath law, but the other was an act of mercy which manifested the power of God.

SEVENTH OBJECTION. The commandment to keep the Sabbath is not given in the New Testament, therefore it is not a Christian duty to keep it.

ANSWER.—It is true that the fourth commandment is not given over a second time in the New Testament; neither is the second, but this falls far short of proving that Christians are released from the duties enjoined by those commandments. If it be said that we have in the New Testament that which is equivalent to the second commandment, then we cite Matt. xxiv, 20; Luke xxiii, 55, 56; Acts xiii, 42, 44; xvi, 13; xvii, 2; xviii, 4, where the Sabbath is mentioned as existing in the gospel.

Not one of the ten commandments is given in the New Testament on a new account, or given as a new law. Christ, Paul, John and James, refer to them as a whole, and have quoted some of them; but they speak of them as the original law of God. And why should a second edition of the Sabbath law be given in the New Testament unless the original [Ex. xx, 8-11,] were abolished? When the objector will prove by plain testimony that the first edition of the fourth commandment has been abolished, then we will either show a second edition from the New Testament, or give up the Sabbath. We teach the Sabbath of the Bible. Let those who assert that it is abolished, produce one plain text to prove their assertion. This is a reasonable request. Will they produce the text? We want none of their inferences from Rom. xiv; Col. ii, 14-17, which have been a hundred times repeated. They should not be allowed in a case like this. God gave the Sabbath law in the plainest language possible; and no man should be convinced that it has been abolished, unless he can find testimony as positive and plain, coming from as high authority.

Rom. xiv, does not mention the Sabbath. But

the objector *infers* that the expression "every day alike," [verse 5,] embraces the seventh-day Sabbath. So we might infer from the phrase "him that eateth not," [verse 3,] that a portion of the Christian church in Paul's day lived without eating. Or from the phrase, "gather a certain rate *every day*," [Ex. xvi, 4,] that God commanded the Israelites to gather manna on the Sabbath, when there was none rained from heaven on that day. The Apostle's subject relates to the Jewish notions of eating, which troubled Gentile believers. And how perfectly natural that Paul is here speaking of feast days. And how very unnatural the inference that in his remarks he is mixing up "meat," "drink," "herbs," and seventh-day Sabbath all together.

Col. ii, speaks of sabbath-*days*, or sabbaths. Lev. xxiii, shows seven Jewish sabbaths, to be celebrated at their appointed times, "*besides the Sabbaths of the Lord.*" See verses 37, 38. Here the distinction between the two kinds of sabbaths is seen. Paul, in Col. ii, refers to those sabbaths which are classed with "meat," "drink," "new moon" &c, and not to the Sabbath which the Law-giver has wisely associated with nine moral precepts.

Behold the display of Divine Power at the giving of the ten commandments. The smoke ascended from Mount Sinai as the smoke of a great furnace; the lightnings flashed, and the thunders of Jehovah rolled down its base. God had descended upon it in awful grandeur to speak in the ears of all the people the ten precepts of his holy law. These precepts were of such a character, of such vast importance, that the great Law-giver did not leave them for man to write; but with his finger engraved them

in tables of stone. Behold them placed in the beautiful ark, overlaid and inlaid with the purest gold. Mark well the victories won by Israel when with the ark of God they crossed Jordan, marched around Jericho, and went forth to battle. See the ark put in the Most Holy of the earthly Sanctuary. It was the center of their religious system, it was the glory of Israel. The fourth commandment was in the ark. And how preposterous the supposition that the Almighty, through his Son Jesus Christ, should abolish his Sabbath, without giving one plain testimony to the fact in the Book of Inspiration. What presumption for men to go on in violation of the fourth commandment, and risk their eternal salvation upon mere inference!! May God help the objector to feel the force of the truth we are here stating.

Now, if the Lord's Sabbath has been abolished, where have the Prophets foretold the event? "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets." Amos iii, 7. As none of the Prophets have foretold the abolition of the Sabbath, and as none of the Apostles have recorded such an event, we are certain that no such event ever occurred.

EIGHTH OBJECTION.—Paul says that "the ministration of death written and engraven in stones" was abolished; therefore the Sabbath is abolished.

ANSWER.—It will be observed that if this chapter teaches the abolition of the Sabbath, it teaches that all ten of the commandments also are abolished. The Apostle here speaks of two ministrations. He is contrasting the ministration of the law of God under Moses, (which was a ministration of condemnation and death) with the ministration of the same

law under the gospel, (which is the ministration of the Spirit.) It is the ministration of death that is done away, to give place to the more glorious ministration of God's law, called the ministration of the Spirit. A law is one thing, and the ministration of that law is quite another thing.

But we would inquire, Why should all ten of the commandments of God be slain at the cross, even if it was necessary to abolish the fourth? All agree that nine are good, yea, indispensable for the gospel dispensation. Was it an oversight in the Law-giver in placing the Sabbath in the midst of nine moral precepts? And did he have to slay the whole ten in order to get rid of the Sabbath? But if all ten were abolished at the cross, how is it that nine are still binding? "Why," says the objector, "nine of them were re-enacted by Christ for the gospel." But here is a serious difficulty; the objector has nine of the commandments re-enacted during Christ's ministry, before the ten were abolished at his death!!!

If it be said that the apostles re-enacted nine of the commandments for the gospel after their Lord ascended and the Holy Spirit was poured out upon them, we reply that according to this view there was a space between the abolition of the ten, at the cross, and the re-enactment of the nine; a space when there was no law, consequently, no transgression, and men might blaspheme, murder, &c., and not commit sin!!! But if the objector takes the ground that the nine commandments were re-enacted at the cross at the time when he thinks the ten were abolished, then we shall understand him that Heaven aimed a blow that killed all ten of the commandments, and that the same blow, at the same moment, brought nine of them to

life again!! And all this to get rid of the Sabbath which Christ says was made for man.

We will now illustrate the objector's position by a simple figure. Let his ten fingers and thumbs represent the ten commandments. His fore finger on his right hand represents the Sabbath law. This finger has served him well, but now it is diseased, and past cure, and in his way while attempting to labor. It is against him, contrary to him, and he decides to call a surgeon and have it cut off and taken out of the way. The surgeon comes and pronounces the finger past sure. He tells him, that in all his future life, nine will be sufficient. The surgeon cuts off all of his fingers and thumbs. He then lays aside the diseased finger, and sets himself at work joining on the other nine for the objector's benefit during his future life. What a foolish surgeon! And with what folly does the no-Sabbath system charge the all-wise God. We leave the objector to his reflections.

NINTH OBJECTION.—Christ is our law-giver, and he never commanded the observance of the Sabbath.

ANSWER.—Christ did not come to legislate, but to teach his Father's commandments; to "magnify the law, and make it honorable." "Jesus answered them and said, My doctrine is not mine, but his that sent me." John vii, 16. "The word which ye hear is not mine, but the Father's which sent me." Chap. xiv, 24. "As my Father hath taught me, I speak these things." Chap. viii, 28; xii, 49, 50.

Says the Apostle, "There is one Law-giver who is able to save, and to destroy." James iv, 12. Who is this law-giver? Let another Apostle answer. "If any man sin, [transgress the law,] we have an advocate with the Father, Jesus Christ the right-

eous." 1 John ii, 1. If Christ is our law-giver, who is our advocate? We have none! But God the Father is our Law-giver, and Christ is our Advocate.

TENTH OBJECTION.—As the day does not begin at the same time on all parts of the world, east and west, it is not possible for all the inhabitants of the world to keep the same hours for the Sabbath.

ANSWER.—The Sabbath law requires the observance of the *seventh day*. God gave the sun to rule the day. At noon, (an easily ascertained point of time,) the twenty-four-hour day is three-fourths past. The seventh day, governed by the sun which is God's great time-keeper, comes in Palestine six or seven hours sooner than in the State of New York. It can be kept there when it arrives, so can it here.

But if the Sabbath law requires that the same identical twenty-four hours should be kept, instead of the *seventh day*, how could the Jews, scattered east and west in the land of Palestine keep it? They would find precisely the same difficulty that the inhabitants of the world around would.

Let not the advocates of the first day of the week urge this objection; for their first day is affected by it as much as the seventh. If they assert that God's law requires no particular day, but only a seventh portion of time, we reply, then let them cease talking of commemorating redemption, by keeping the first day, which they say was completed at the resurrection of Christ on the first day of the week. Did Christ rise from the dead on some day of the week, and no day in particular!!! Their own profession binds them to the first day of the week, and destroys their seventh-part-of-time theory.

ELEVENTH OBJECTION.—Suppose two should travel around the world, one going east and the other west, when they get round there would be a difference in their reckoning of the days of the week.

ANSWER.—This supposition is frequently offered by advocates of the first-day as forming an objection to the seventh alone. They seem to be blind to the fact that if this objection is of any weight, it is as much against the first day as the seventh; and consequently against the Sabbath institution itself; and if against the institution, then against God; for it impeaches the wisdom of the Creator.

TWELFTH OBJECTION.—The reckoning of the days of the week may not have been preserved, so that we may not be able to tell when the true seventh day comes.

ANSWER. We would first remark that this objection is often urged by those who profess to observe the first day of the week in honor of Christ's resurrection. But are they certain that they observe the true first day of the week? They appear to be. Then they should allow us to be as confident that we observe the true seventh day; for the seventh day is the day before the first.

But God has pointed out the true seventh day, at certain periods of time, in a manner sufficiently plain to satisfy the most sceptical man who has any faith in divine revelation. At the close of the first week, God blessed the seventh day and sanctified it, because that in it he had rested. Pass down from creation 2500 years to the giving of the manna, [Ex. xvi.] and it will be seen that *there* the God of heaven pointed out the true seventh day. "Six days ye shall gather it; [the manna;] but on the seventh

day, which is the Sabbath, there shall be none."

Now, pass down over a period of about 1600 years, to the First Advent. There the Son of God claims to be *Lord of the Sabbath*. It will be admitted that the Lord of the Sabbath knew when the day of the Sabbath came. If the true seventh day had been lost during that 1600 years, he most certainly would have corrected the error. As he corrected no such error, but kept the day then observed as the Sabbath, it is certain that the true numbering of the days of the week had been preserved during that 1600 years.

We would say to those who hold that the Sabbath is merely Jewish, that to admit that the true numbering of the days of the week was lost during that 1600 years, would reflect greatly upon the character of their Jewish Law-giver. It would charge him with giving the Jews the Sabbath law, with the penalty of death for its violation, then leaving them without means to retain the knowledge of the day!

From the period of the First Advent the true seventh day has been brought down to us with a certainty. The Jews and some Christians have continued its observance, and all agree as to the day on which it occurs. Mahomet selected the sixth day of the week as a Sabbath for his followers, which corresponds with the sixth day of the week as reckoned by Jews and Christians. And the great body of professed Christians have observed the first day of the week, which corresponds with the first day of the week, as reckoned by Jews and Mahometans.

Now have these three great divisions of the human family all made a mistake so that a day may have been lost or a day gained? If so, there was a time when the Jews to a man made this mistake

in reckoning the week; at the same time, and to a man, Christians made a mistake that precisely corresponded; and to crown the whole, the Mahometans made a mistake in the reckoning of the week that precisely corresponded to that of the Jews and Christians! "Believest thou all this?" If a mistake had been made, is it not absolutely certain that there would be a discrepancy somewhere? As there is no such discrepancy, is it not absolutely certain that no such mistake exists? We can hardly find it in our power to believe that the inhabitants of a single school-district could, at the same point of time, have made a mistake in the days of the week, and to heighten the wonder, every one make precisely the same mistake! But when we extend this simultaneous act to all the districts in a town, thence to all the towns in a county, thence to all the counties in a state, and thence to all the states in the Union, we have carried the matter almost an infinite distance beyond reason or credibility.

But all this is not so remarkable as the supposed mistake of Jews, Christians, Mahometans, *and all nations!* That these classes, each composed of many millions, not confined to any country, but scattered in every land under heaven, should all make a mistake—should all make the *same mistake*, and should all make the *same mistake at the same time*, and no individual of the number ever discover, or ever suspect that such a mistake had taken place, is an idea not only absolutely unreasonable and in the highest degree absurd, but it is positively beyond the power of those who would, to credit it.

W.

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APPENDIX.

WHO IS OUR LAWGIVER?

THERE is one lawgiver, who is able to save and to destroy. James iv, 12. Who is this "one lawgiver?" is an inquiry of vital importance to the Sabbath question, which we shall endeavor to answer from the Scriptures of truth.

By very many it is assumed, first, that Christ is the Christian's lawgiver: and, second, that he has given, in person and by his inspired Apostles, contained in the New Testament, a perfect code of laws for the dispensation of the gospel; then it is asserted that, as the Sabbath law is not repeated in the New Testament, the seventh-day Sabbath is not binding on Christians. This fabric seems very fair; but it rests upon sand.

Deut. xviii, 15-18, is offered as proof that Christ is our lawgiver; but it may be seen that it teaches the reverse. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken. . . . And the Lord said unto me, they have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. xviii, 15, 17, 18. Peter speaking of Christ, says, "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up un-

to you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.”
Acts iii, 22.

Christ, as a prophet, or teacher, was like Moses. We now inquire, Did Moses legislate? Did he make laws for the people? He did not. Moses received words from the mouth of God and spake them to the people. There is no record that he ever assumed the position of an independent lawgiver; while the inspired record furnishes facts quite the reverse. In the case of the man who gathered sticks on the Sabbath, [Num. xv, 32-36.] Moses did not presume to decide his case, but left that for the great Lawgiver. “And they put him in ward, because it was not declared what should be done unto him. And the Lord said unto Moses, The man shall be surely put to death.” See also Num. xxvii, 5-7; Lev. xxiv, 11-14.

That Christ, as a prophet, or teacher, was like Moses, we have the united testimony of Moses, [Deut. xviii, 15,] the Lord, [verse 18,] and Peter, [Acts iii, 22,] therefore he was not an independent lawgiver. Says the eternal Father when speaking of his Son, “He shall speak unto them all that I shall command him.” Jesus testifies of himself on this subject, and his testimony agrees with that of his Father. Mark well the following declarations of the Son of God:—

“Jesus answered them, and said, My doctrine is not mine, but his that sent me.” John vii, 16.

“Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.” Chap. viii, 28.

“For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.” Chap. xii, 49, 50.

“He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.” Chap. xiv, 24.

By these testimonies from the Father and Son we learn that it was not the work of our Lord Jesus Christ to legislate; but he received the doctrines which he taught, from the mouth of the Father, and spake them to the people. In this respect, as a prophet, or teacher, he was like Moses. In both cases the Father is the lawgiver.

The transfiguration is referred to as proof that Christ is the lawgiver in the gospel age. It is said that the presence of both Moses and Christ, (the teachers of both dispensations,) and Moses, being placed upon the back-ground by the voice from heaven, saying “This is my beloved Son, in whom I am well pleased, hear him,” shows that Christ is the lawgiver of the present age, and that his teachings take the place of the law of God. But a very important personage is overlooked by those who take this position. It is the Father. He also appears at the mount of transfiguration. His voice is heard as the highest authority—“This is my beloved Son,” “Hear him.” However much the glory of Christ excelled that of Moses, it did not eclipse the glory of the Author of the ten commandments. The great God spoke the ten precepts of his holy law in the hearing of all the people. He did not leave them with

Moses to write, and deliver to the people: neither was it the work of the Son of God to deliver them, or any portion of them, over a second time for the men of the present dispensation. Under circumstances of awful grandeur the great Lawgiver spoke the ten commandments directly to the people, and wrote them in the tables of stone.

Christ quotes several of them at different times to enforce the doctrines he taught, but not in the sense of giving a new law. He leaves them upon their original basis, as the law of Jehovah, and affirms their immutability. Matt. v, 17-19. He did not take the position of a lawgiver, but, rather, that of a teacher of the law.

If Christ be our lawgiver, who is our advocate? We have none. But the Apostle says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John ii, 1. Here are three parties introduced: (1) the sinner, or transgressor of the law, [Chap. iii, 4,] (2) the Advocate, and (3) the Father whose law the sinner transgresses. The truth on this subject, then, plainly set before us, is that in the dispensation of the gospel, the Father is the lawgiver, and Jesus Christ is the advocate, or mediator, between the offending sinner and an offended Lawgiver.

Now take the view that Christ is the Christian's lawgiver. Then "sin is the transgression of the law" of Christ. "And if any man sin, we have an advocate with" Jesus Christ! But who is this advocate? The Papist may answer, The Pope, while the Protestant remains silent.

We frequently hear it asserted, "It is very strange that nine of the commandments are given in the

New Testament, and the fourth left out, if the Sabbath is binding on Christians." But is it not indeed strange that professed Bible students should thus expose their ignorance of the subject of which they speak? It is a fact that the first four commandments are not repeated in the New Testament. Does this prove that we should not regard the first, second and third? If it does not prove this, then it does not prove that the fourth is not binding upon Christians. Is it said that an equivalent is given to those commandments not repeated in the New Testament? we invite the attention of the caviler to New Testament testimony in regard to the Sabbath.

1. The testimony of Christ in regard to the duty of Christians relative to the Sabbath, as late as the destruction of Jerusalem, and probably much later. "But pray ye that your flight be not in the Winter, neither on the Sabbath-day." Matt. xxiv, 20. Again, "The Sabbath was made for man."

2. The testimony of the apostle Luke relative to the holy women. "And they returned and prepared spices and ointments, and rested the Sabbath-day according to the commandment." Luke xxiii, 56. If the Sabbath law was abolished at the crucifixion, several years before this fact was recorded, of what commandment does the historian speak?

3. The testimony of the same Apostle in regard to Paul's manner. "And Paul, *as his manner was*, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts xvii, 2. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Chap. xviii, 4.

"And when the Jews were gone out of the synagogue, the *Gentiles* besought that these words might

be preached to *them* the next Sabbath." "And the next Sabbath-day came almost the whole city together to hear the word of God." Acts xiii, 42, 44. "And on the Sabbath we went out of the city by a river side where prayer was wont to be made; and we sat down and spake unto the women which resorted thither." Acts xvi, 13.

Turn to the "Révelation of Jesus Christ, which God gave unto him," &c. and mark the distinction made between the commandments of God, and the testimony [teachings] of Jesus. Rev. xii, 17; xiv, 12.

Read the testimony of Jesus in Chap. xxii, 14. "Blessed are they that do his [the Father's] commandments," &c. Now if Jesus is the Christian's lawgiver, he would have said of men in the Christian's age, Blessed are they that do *my* commandments. True, we should keep all the sayings of Christ; but what does he say of his teachings? "My doctrine is not mine, but his that sent me."

If it be said that the Apostles in their writings have given a code of laws for the gospel age, we reply, that this view makes twelve lawgivers, whereas James says, "*There is one lawgiver.*"

See the commission to the eleven: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *teaching them to observe all things whatsoever I have commanded you.*" Matt. xxviii, 19, 20. Christ taught the Apostles what he had received of the Father, and *this* they were to teach men to observe. Notice also the work of the Holy Spirit, and from whom it proceeds. "But the Comforter, which is the Holy Ghost, whom the *Father will send* in my name, he shall teach you all things, and *bring all*

things to your remembrance, whatsoever I have said unto you." John xiv, 26. "And I will pray the Father, and *he* shall give you another Comforter, that he may abide with you for ever." Verse 16. The Holy Spirit came from the Father, and one object for which it was sent, was to call to the disciple's memory the words of divine truth which the Son had received of the Father, and had spoken to them. We have, then, the plainest testimony that all revealed truth proceeds from the Father, who is the Christian's lawgiver.

W.

2 CORINTHIANS, CHAPTER III.

THIS CHAPTER is, by many persons, supposed to teach the abolition of the ten commandments. We think this doctrine is not in any wise countenanced by this portion of scripture. Let us carefully attend to what the Apostle has written in this chapter.

Two ministrations are presented. The one is the ministration of death; the other is the ministration of the Spirit. Verses 6, 7. The word "ministration" signifies service performed by a minister or servant. Hence, two classes of ministers are introduced. The one class is Moses and those who, after him, carried out the work of ministration which he began. The other class of ministers is the apostles, and those who carry forward the work commenced by them. The one class is the ministers of the Old Testament; the other class is the ministers of the New.

The two objects concerning which these ministrations are performed, are denominated "death," and

"the Spirit." Let us now inquire respecting the meaning of these terms as here used. What is meant by the word "death," in the sentence, "the ministration of death, written and engraven in stones?" We answer that it can only signify *the words* engraven upon the tables of stone; as though the sentence read, "the ministration of the ten commandments, written and engraven in stone." The reason why the law of God is called "death," may be gathered from the following scriptures: "the letter killeth;" "by the law is the knowledge of sin;" "the law worketh wrath; for where no law is, there is no transgression;" "the law entered that the offense might abound;" "I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which was good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

What is meant by the word "Spirit" as used in this chapter? This word is definitely applied in verse 17: "Now the Lord is that Spirit." Then we understand that the law of God slays the sinner, and is hence denominated "death;" while the Lord is that Spirit who makes alive the sinner thus slain. Hence we understand the Lord from heaven to be the life-giving Spirit here referred to.

With these remarks we introduce verses 7 and 8. "But if the ministration of death, written and engrav-

ven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?"

Those who offer this verse as proof that the ten commandments are abolished, have fallen into that error by confounding the *ministration* of that which was engraven upon stones, with the law itself that was there engraven. Thus making the law of God and the ministration of that law mean the same thing. But the next verse by furnishing a perfect parallel to the sentence in question, exhibits the absurdity of that view. "How shall not the ministration of the Spirit be rather glorious?" No one will claim that the *ministration* of the Spirit is the Spirit itself. Let them treat verse 7 with as much consistency as they do verse 8, and they will avoid the error that the ministration of the ten commandments is the ten commandments themselves.

But verse 7 must distinctly mark the meaning of Paul in the use of the word "ministration;" and no one who will carefully read the verse need to confound the ministration with the commandments. Notice the first clause of the verse: "But if the ministration of death written and engraven in stones was glorious;" now read the explanatory clause and you may understand what that ministration was, and in what its glory consisted: "so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance." Then the last clause of the verse is a distinct explanation of the first. The ministration or service to which Paul refers, was commenced by Moses when he took the ten com-

mandments from Jehovah and brought them down to the people. That ministration was so glorious that the minister by whom it was performed, veiled his face to hide its glory. The full account of this interesting ministration of Moses may be read in Ex. xxxiv, 29-35. Nothing can be plainer, therefore, than the fact that by the word "ministration" in verse 7, Paul means not the ten commandments, but the service of Moses the minister, in bringing down from God that law which he had just engraven on the tables of stone.

The ministration commenced by Moses, was carried forward through the entire period of the Old Testament. Moses placed the two tables in the ark, and placed the ark in the Most Holy Place of the typical sanctuary. Ex. xl; Deut. x. He then set apart the Levitical order of priesthood to minister before that ark while the typical sanctuary should continue. Ex. xxviii; xxix; Lev. viii; ix. When Moses brought down that holy law, it was to that sinful, rebellious people, but "condemnation" and "death," for it could only show their guilt in the sight of God. It showed them exposed to its just penalty, and contained in itself no promise of pardon.

But the ministration committed to the apostles and their successors, was expressly appointed to hold out pardon to the guilty, hope to the desponding, salvation to the lost. It recognizes indeed the great fact that the whole human family are under the just condemnation of the law of God, as its transgressors; [Rom. iii, 19;] but it bases its offer of pardon on the fact that Christ has died for the human family thus situated, [2 Cor. v, 14, 15,] and that all who will avail themselves of this great propitiation may be

forgiven freely. The great subject of this ministration is Christ, the life-giving Spirit, who has died for us. The priesthood which Moses appointed to minister before the ark of the testament in the typical sanctuary, offered no sacrifice that could take away sin; it could only cite penitent sinners forward to the great Sacrifice that should be offered for the sins of men. But in the heavenly Sanctuary before the ark of God's testament, stands that great High Priest who has laid down his life for the world, and who is able to save to the uttermost all that come to God through him. Heb. vii; viii; Rev. xi, 19.

If therefore the ministration that could only exhibit man's guilt and just condemnation, was so glorious that Moses, its minister, had to veil the glory of his countenance, how unspeakably glorious must that ministration be, that offers life, pardon and salvation to the guilty, the condemned, the lost!

Moses while performing that ministration had a veil upon his face; but in contrast with this, Paul says, "But we all with *open* [literally *unveiled*] face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."

Let us now inquire respecting the thing abolished in verse 7. That the word *glory*, inserted by the translators in its last clause, was rightly placed there, admits of certain proof. For the expression "teen katargoumeneen," rendered, "which glory was to be done way," is in the feminine accusative, and hence *necessarily* refers to "teen doxan," "the glory," which immediately precedes it, and is in the *same* gender and case, and not to "he diakonia," "the ministration," which is more remote, and is of

a different case. On this point there can be no dispute. Hence the translators by inserting the word "glory" in the last clause of this verse, have faithfully expressed the sense of the original.

Then Paul in verse 7, asserts the abolition of the glory of the former ministration. Verse 10 tells us that though that ministration was made glorious, yet in this respect it had no glory, by reason of the glory that excelleth. Now verse 11 will explain to us how the glory of the former ministration was done away, and also in what respect that ministration had no glory. It is more correctly rendered by Macknight than by our version. For "dia doxees" must signify, "by glory," and not the adjective, "glorious." As rendered by Macknight it reads: "Besides if that which is abolished, is abolished by glory, much more that which remaineth, remaineth in glory." Two important facts are determined by this verse. 1. That the glory of the former ministration was done away by the surpassing glory of the present ministration, just as the glory of the stars is done away by the glory of the sun arising in his strength. 2. And hence we understand that it had no glory by reason of the glory that excelleth, in the same manner that we understand that the stars have no glory when the sun shines.

We will now quote verses 13 and 14. "And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ." Verse 13 being explanatory of verse 7, we have here a

good opportunity to determine what was abolished. And we shall find its statement on this point the same as that of verse 7. *When* the veil was upon the face of Moses, "the children of Israel could not steadfastly look to the end of that which is abolished." What then did the veil hide? for the answer to this question determines the whole matter. Were the tables of stone hidden by that veil? No verily. But it was the glory of that ministration, which glory in the estimation of the Jews still abides. The veil upon his face hid that which is abolished; but the tables of stone were neither hidden nor obscured by the veil: he held them in his hands. Ex. xxxiv, 29.

The veil with which Moses hid the glory of his face still remains upon literal Israel. They still connect in an inseparable manner the great constitution, the ten commandments, with the glory that enshrouded Moses and that attended the Levitical ministratiō, not seeing that that ministration has given place to another of far surpassing glory. Israel cannot see that the hidden glory is gone; but as they can still see that holy law, they believe that that glory must abide as well as that law. Others at the present day fall into the opposite error. They can see that that glory is gone, and hence conclude that that holy law has gone also. They do not see that in the heavenly tabernacle, where our great High Priest is ministering for us, the *ark of God* abides as well as it did in the earthly tabernacle. Rev. xi, 19. They think highly indeed of the mercy-seat; but the law of God contained in the ark beneath that mercy-seat, is despised and counted a thing of naught. Ex. xxv, 17-22; Heb. ix, 4. But the dream that the blood of

Christ blotted out the moral law (the very thing that caused it to be shed) will be found vain and delusive in the day of God.

The act of Moses in covering from the sight of Israel the glory that beamed from his face at the commencement of that ministration represented this great truth; viz., that that ministration with its glory was not to abide; and that when it should be succeeded by a ministration that could give life and pardon to guilty man, Israel would not understand the fact. To this day the vail is upon their heart. Every thing relating to the ministration and the glory in the reading of the O'd Testament, is with them inseparably connected with Moses. This vail is done away in Christ; and when the heart shall turn to the Lord, the vail shall be taken away. Every thing relating to salvation and glory will then be associated with Christ and the better ministration.

In this chapter, therefore, there is no intimation that the law of God is abolished. Those who make it teach such a doctrine, wrest the words of Paul to their own destruction. Even the verses on which such persons lay the greatest stress become a complete absurdity when made to teach the abolition of the ten commandments. For in the first place they have to assume that the word "ministration" instead of signifying service performed by a minister, [as the word invariably signifies, and is expressly so applied in the latter part of verse 7,] signifies the ten commandments. This absurd assumption is the basis of the doctrine. Let us see how consistent a doctrine can be erected upon this basis. It stands thus: If the ten commandments were glorious, so that the children of Israel could not steadfastly behold the

face of Moses &c. Any one can see how incongruous such a statement would be. To say that the ministration was glorious so that they could not behold the face of the minister, is a statement perfectly consistent, being indeed the very thing that Paul has affirmed; but to say that the tables of stone were the subjects of this glory, and yet, have that glory only appear upon the face of Moses is reasoning from unlike to unlike. If the tables of stone constituted this glorious ministration, why was not the vail which hid that glory wrapped about the tables of stone, and not placed before the face of the minister? The answer is obvious. It was the service performed by Moses that was thus glorious; and that glory was hidden when Moses vailed his face.

It remains that we quote two or three texts in which Paul directly teaches the perpetuity of the law of God. The word of Paul was not yea and nay, so that he does not affirm a doctrine in one place and deny it in another.

1. The following is Dr. Bloomfield's translation of 1 Cor. vii, 19. with his note appended:

"Circumcision is of no moment, and uncircumcision of no moment; but keeping the commandments of God is something of consequence;" i. e., as being the test of genuine faith."

2. "Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long upon the earth." Eph. vi, 1-3. In this text it is certain that Paul enforces the duty of children to their parents, by the commandment which he quotes, thus acknowledging its supreme authority. Nor can the

argument from this text be evaded by saying that he quoted it from a revised code which Christ had established. For it is a fact, that although Christ has quoted this commandment, he has never appended a promise to it; much less has he added the one here quoted by Paul. But it is also a fact that this commandment does stand in the decalogue not only as its first commandment with promise, but with the very promise in question annexed. Hence it is certain that Paul acknowledges the fifth precept of the decalogue as the fountain-head of all authority on this point.

3. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31. Now it is an interesting fact that the verb "katargeo" which in 2 Cor. iii, is rendered "done away," "abolished," is the same one that in Rom. iii, 31, is rendered "make void." We have shown that the word is not used in 2 Cor. iii, with reference to the law of God. As a demonstration of the truth on this point, we present these words of Paul to the Romans. In the strongest manner he expresses his abhorrence of the sentiment that the law of God is abolished. Those who make Paul in 2 Cor. iii, utter a sentiment which in Rom. iii, he solemnly disavows, should pause and reflect, lest they thus wrest his words to their own destruction.

Ministration signifies not a law, but a service performed by a minister. We present every instance where "diakonia," the word rendered ministration in 2 Cor. iii, occurs, the word in italics being its translation:

Luke x, 40. Martha was cumbered about much *serving*,
Acts i, 17. had obtained part of this *ministry*.
25. he may take part of this *ministry*

7. *I neglected in the daily ministration.*
4. to the *ministry* of the word.
xi, 29. determined to send *relief* unto the
xii, 25. they had fulfilled their *ministry*,
xx, 24. the *ministry*, which I have received
xxi, 19. among the Gentiles by his *ministry*.
Rom. xi, 13. I magnify mine *office*:
xii, 7. Or *ministry*, let us wait on our *ministering*:
xv, 31. that my *service* which I have
1 Cor. xii, 5. differences of *administrations*,
xvi, 15. themselves to the *ministry* of the saints,
2 Cor. iii, 7. if the *ministration* of death
8. the *ministration* of the Spirit
9. the *ministration* of condemnation
— the *ministration* of righteousness
iv, 1. seeing we have this *ministry*,
v, 18. the *ministry* of reconciliation;
vi, 3. that the *ministry* be not blamed:
viii, 4. the fellowship of the *ministering* to
ix, 1. the *ministering* to the saints,
12. For the *administration* of this service
13. the experiment of this *ministration*
xi, 8. wages of them, to *do* you *service*. [lit. for *ministering* to you.]
Eph. iv, 12. the work of the *ministry*,
Col. iv, 17. Take heed to the *ministry*
1 Tim. i, 12. putting me into the *ministry*;
2 Tim. iv, 5. make full proof of thy *ministry*.
11. profitable to me for the *ministry*.
Heb. i, 14 sent forth to *minister* for them
Rev. ii, 19. know thy works, and charity, and *service*,

COLOSSIANS II, 14--17.

THE second chapter of Colossians teaches that the hand-writing of ordinances has been blotted out and nailed to the cross. Many produce this scripture as proof that the ten commandments are abolished. We inquire, therefore, Is the hand-writing of ordinances the ten commandments? Let the following facts answer:—

1. The hand-writing of ordinances is here represented as having been blotted out by the shedding of Christ's blood. If this hand-writing of ordinances is the ten commandments, it follows that the blood of Christ was shed to blot out the prohibition against other gods; the prohibition of graven images; the prohibition of blasphemy; the commandment to hallow the sanctified Rest-day of the Lord; the first commandment with promise; and the prohibitions of murder, adultery, theft, false witness and coveteousness! Would the Infinite Law-giver give his own Son to die for such a purpose?

2. But to teach that Christ died to blot out the moral law, is to deny the plainest facts. Because that the law of God which was holy, just and good, condemned the whole human family, and showed that all mankind were sinners, and under its just sentence, God provided a method of redemption by which he could be just, and yet could justify him that believeth in Jesus. This did not consist in sending his Son to destroy the law of the Father; but it consisted in this, that the Son of God should take upon himself human nature, and offer up his own life a ransom for many; thus making the great propitiation through which guilty man may come to God and find pardon for the transgression of his holy law. Rom. iii, 19-31; Matt. xx, 28; 1 Pet. ii, 24; Isa. liii, 10. Having done this he returned to his Father, and became a great High Priest in the heavenly Sanctuary before the Ark containing his Father's law. Whoever, therefore, repents of his transgression, and comes to God through this "Advocate with the Fa-

ther," may find pardon for all his sins. This view of man's redemption is based on the plainest facts of scripture, and presents the character of God in a light in which mercy and truth meet together, and righteousness and peace kiss each other. Ps. lxxxv, 10, 11. Well might Paul exclaim when presenting this great subject, "Do we then make void the law through faith? God forbid; yea, we establish the law."

3. But what is it that is abolished in consequence of the hand-writing of ordinances being nailed to the cross? We answer, Meats, drinks, feast-days, (for this is the literal rendering of the word,) new-moons and sabbaths, (plural.) Thus upon the very face of this text is found the most decisive evidence that Paul was not referring to the ten commandments. For it is absurd to believe that Paul should speak of the abolition of the ten commandments, and as the consequence of that abolition, should speak of certain unimportant things as having been done away, which, by the way, were never contained in the decalogue. It may be objected, that the decalogue contained the sabbaths (the word is plural) which are here abolished. We answer, Not so. The decalogue contained but one Sabbath of the Lord. But besides the Sabbath of the Lord, embodied in the fourth commandment, the twenty-third chapter of Leviticus presents four annual sabbaths, associated with the feasts and new moons of the typical system. The Sabbath of the Lord "was made FOR man," but these sabbaths connected with the new moons, &c., are said to be AGAINST him. Mark ii, 27; Col. ii, 14. It is not

the Sabbath (singular) associated with the precepts of the moral law, that is here referred to, but the sabbaths (plural) associated with their feasts and new moons. Lev. xxiii, 24, 32, 37-39. The one was made at creation, the others in the wilderness of Sinai.

4. But while it is plainly stated in Col. ii, that the hand-writing of ordinances, or shadow of good things to come, is abolished, it is elsewhere in the New Testament plainly stated that the royal law, embodying all the ten commandments, is yet in full force. No one can deny this who will carefully read James ii, 8-12. And the fact is distinctly stated that the violation of one of the commandments makes the transgressor guilty of all. It follows therefore, that the hand-writing of ordinances, and the royal law of ten commandments, are two distinct codes.

The reasons presented demonstrate the fact that the ten commandments are not referred to in Col. ii. But those who seize this scripture to prove the abolition of the decalogue, generally point with triumph to the expression, "holy day," which occurs in verse 16. "If the term, sabbath-days," say they, "refers to the ceremonial sabbaths, [Lev. xxiii, 24-39,] the term, holy day, must certainly designate the Sabbath of the fourth commandment." The fact that some, who have the means of knowing better, have applied this expression to the Sabbath, renders it proper that this perversion should be exposed.

This word is translated from *heorte*, which occurs twenty-seven times in the Greek Testament. Twenty-six times it is rendered, in our version, *feast*, and once, viz., Col. ii, 16, it is rendered *holy day*.

Matt. xxvi, 5. they said, Not on the *as* day,

Mark xxvii, 15. at that *feast* the governor was
xiv, 2. they said, Not on the *feast* day,
xv, 6. Now at that *feast* he released unto
ii, 41. at the *feast* of the passover.
42. after the custom of the *feast*,
xxii, 1. the *feast* of unleavened bread
xxiii, 17. release one unto them at the *feast*,
ii, 23. at the passover in the *feast* day,
iv, 45, at Jerusalem at the *feast*: for they also
went unto the *feast*.
v, 1. there was a *feast* of the Jews:
vi, 4. a *feast* of the Jews, was nigh.
vii, 2. the Jews' *feast* of tabernacles was
8. Go ye up unto this *feast*: I go not up
yet unto this *feast*;
10. went he also up unto the *feast*,
11. Jews sought him at the *feast*,
14. about the midst of the *feast*.
37. that great day of the *feast*,
xi, 56. he will not come to the *feast*?
xi, 12. were come to the *feast*,
20. to worship at the *feast*:
xiii, 1. before the *feast* of the passover,
29. need of against the *feast*;

Acts xviii, 21. by all means keep this *feast*
Col. ii, 16. or in respect of an *holy day*,

It is thus rendered by several lexicons:
"Heorte, a feast or festival, holiday." *Liddell and Scott*
Robinson's Lexicon gives the same. "A solemn feast,
public festival, holy day." *Greenfield*.

Col. ii, 16 is thus rendered in different versions:—
"Let no man, therefore, judge you in meat, or in drink
or in respect of a festival day, or of the new moon, or of
the sabbaths."—*Douay Bible*.

"Wherefore, let no one judge you in meat, or in drink,
or in respect of a festival, or of a new moon, or of sabbaths."—*Macknight*.

"Let no man therefore judge you in food, or in drink,
or in respect to a holy day, or the new moon, or the sabbaths."—*Whiting*.

"Let none therefore judge you in meat, or drink, or in
respect of a feast day, or of the new moon, or of sabbath
days."—*Wesley*.

"Let no one therefore call you to an account about meat and drink, or with respect to a festival, or a new moon, or sabbaths."—*Wakefield*.

It is therefore manifest that the Apostle used this word to designate the Jewish feasts—the abolition of which he here teaches. The sabbaths and the feast days of the Jewish ritual expired with that ritual; but the Sabbath of the Lord, hallowed before the fall, abides, with the other precepts of the moral law, throughout duration.

J. N. A.

The two Tills of Matt. v, 18.

THE perpetuity of every jot and tittle of God's law is supported by the use of two *tills*. 1. Till *heaven and earth pass*. This is quite strong, and carries the mind to a period of time which is still in the future. On this, I think there can be no disagreement. 2. Till *all be fulfilled*. Here is the disputed ground. We are told that this reaches only to the crucifixion. That Christ fulfilled all the law, and nailed it to his cross. But I should think it most natural to reserve the stronger expression for the final one. Let us read the text to suit the views of our opponents. According to their interpretation, the Lord wished to assure his hearers that no part of the law would pass, till the crucifixion, which was nearly three years and a half in the future. Then it would stand like this. After cautioning the people not to think he had come to destroy the law or the prophets, he would say, *For verily I say unto you, Till heaven and earth pass, one jot or one little shall in no wise pass from the law, till three years and a half.*

It has often been shown, that to fulfill a *law* is to

obey it, not to abolish it. But leaving this point, I remark that the subject of discourse includes something besides the law, namely, the prophets. He says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." He came in fulfillment of the prophecies. But have *all* the prophecies been fulfilled? Nay verily. Heaven and earth must not only pass, but new heavens and earth must be created before *all* is fulfilled. The prophet Isaiah says, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me saith the Lord." This must be fulfilled before even the fourth commandment of the law can pass.

I conclude, then, that the second *till* is the stronger of the two. The first reaches to the passing of the present heavens and earth; the second, not only to the making of the new heavens and earth, but to the unlimited extent of their duration. R. F. C.

CONSISTENCY.

CONSISTENCY is a rare jewel. Truth is consistent with itself; but error has as many heads and horns as the Apocalyptic dragon. This is well illustrated by the following veritable creed.

Article 1. I believe that the Sabbath has been changed to the first day of the week.

Article 2. I believe that Sunday is the true seventh day, and that it should be observed.

Article 3. I believe that we cannot tell what day the seventh day is.

Article 4. I believe that we are only required to keep one seventh part of time.

Article 5. I believe that the commandment to keep the seventh day is abolished.

Article 6. I believe that those who keep the Sabbath of the fourth commandment will fall from grace.

Article 7. I believe that every one should be fully persuaded in their own mind, whether to keep the Sabbath or not.

Reader, the foregoing is not a mere fancy sketch; I have met with a large number, who in the course of a single conversation, have avowed their faith in all the articles of the above creed. There are plenty of such all around you. Is this your creed? If so, permit me to point you to a better one. It consists of ten articles, and may be found in Ex. xx. Allow me to recommend this creed to you as infallible, it having been given by Jehovah in person, and written with his own finger on stone. You will find in its fourth article all the errors of the foregoing creed pointed out. What men have said of certain creeds of their own construction, may be said of this in truth: "If a man keep not this, no doubt he shall perish everlasting."

J. N. A.

THOUGHTS ON THE SABBATH.

THOSE who observe the Sabbath of the Bible, are able to present as its foundation, a *divine* institution. "God blessed the seventh day, and sanctified it." Gen. ii, 3. To sanctify is "to separate, set apart, or appoint to a holy, sacred, or religious use." Web-

ster. It was by this act of the great Creator, that the Sabbath was made for man. Ex. xx, 11; Mark ii, 27. As God has never taken this blessing from the seventh day, and has never given to secular purposes the day which he here "set apart to a holy use," the original institution still exists. As he has never sanctified another day as a weekly Sabbath, the Sabbath of the Lord is the *only* Sabbathic institution. Ex. xx, 10.

As God made the Sabbath in paradise, when the morning stars sang together and all the sons of God shouted for joy, it follows that it is not Jewish, not a carnal ordinance, not a yoke of bondage, but a sacred institution made for the well-being of the human family, while yet upright. The great Creator rested first on the seventh day and was refreshed. Ex. xxxi, 17. The Son of God who kept his Father's commandments, followed this example, [John xv, 10; Ex. xx, 8—11.] and thus, also, did the entire church so far as inspiration gives us the facts.

After giving the institution of the Sabbath, the book of Genesis, in its brief record of 2370 years, does not again mention it. This has been urged as ample proof that those holy men, who during this period were perfect and walked with God in the observance of his commandments, statutes and laws, [Gen. v, 24; vi, 9; xxvi, 5,] all lived in open profanation of that day which God had blessed and set apart to a holy use. But the book of Genesis also omits any distinct reference to the doctrine of future punishment, the resurrection of the body, the revelation of the Lord in flaming fire, and the judgment

of the great day. Does this silence prove that the patriarchs did not believe these great doctrines? Does it make them any the less sacred?

But the Sabbath is not mentioned from Moses to David, a period of five hundred years during which it was enforced by the penalty of death. Does this prove that it was not observed during this period? The jubilee occupied a very prominent place in the typical system, yet in the whole Bible a single instance of its observance is not recorded. What is still more remarkable, there is not on record a single instance of the observance of the great day of atonement, notwithstanding the work in the holiest on that day was the most important service connected with the worldly Sanctuary. And yet the observance of the other and less important festivals of the seventh month, which are so intimately connected with the day of atonement, the one preceding it by ten days, the other following it in five, is repeatedly and particularly recorded. Ezra iii, 1-6; Neh. viii, 2, 9-12, 14-18; 1 Kings viii, 2, 65; 2 Chron. v, 3; vii, 8, 9; John vii, 2-14, 37. It would be sophistry to say that this silence respecting the day of atonement, when there were so many instances for it to be mentioned, proves that that day was never observed; and yet it is actually a better argument than the similar one urged against the Sabbath from the book of Genesis.

The reckoning of time by weeks was established in Gen. i; ii. This period of time is marked only by the recurrence of the sanctified Rest-day of the Creator. That the patriarchs reckoned time by weeks and

by sevens of days, is evident from several texts. Gen. xxix, 27, 28; viii, 10, 12; vii, 4, 10; L, 10; Job ii, 13. That the reckoning of the week was rightly kept appears evident from the fact that in Ex. xvi, Moses on the *sixth* day declares that "tomorrow is the rest of the holy Sabbath unto the Lord." Verses 22, 23.

But if the opponents of the Sabbath, claim that a knowledge of the true seventh day was lost in the patriarchal age, we will now show that before God gave the ten commandments he pointed out the true seventh day in a manner which could not be mistaken. First. By a direct miracle, God caused the fall of a certain quantity of manna each day of the week to the sixth day when there was a double quantity. Ex. xvi, 4, 5, 29. Second. On the seventh day, which Moses calls the Sabbath, there was none. Verses 25-27. Third. That which was gathered on the sixth day kept good over the seventh, whereas it would corrupt in the same length of time on other days. Compare verses 23, 24, with verses 19, 20. This three-fold weekly miracle continued the space of forty years. Verse 35; Joshua v, 12. The fact is settled, then, beyond all controversy that the Sabbath of the Lord which was made in Paradise, was here directly pointed out by God himself. And to this important testimony we add the declaration of Nehemiah, ix, 13, 14, that God made known to Israel his holy Sabbath.

No one pretends that the true seventh day was lost by the Jewish church after this. And it is certain that as late as our Lord's crucifixion they ob-

served the true seventh day. They rested upon the day enjoined in the fourth commandment; namely, the day which the Lord rested upon and hallowed at creation. Luke xxiii, 55, 56; Ex. xx, 8-11; Gen. ii, 3.

Since the record of inspiration closed, the Jews and the Christians, each scattered in every land under heaven, have carefully kept the reckoning of the week. If a mistake in this reckoning had been made, a discrepancy would at once manifest this. For it is certain that every Jew and every Christian under heaven could not at the same time make the same mistake. The fact that there is no such discrepancy is decisive testimony that such mistake has not been made. Consequently we have the true seventh day from creation.

When God gave his law in person, in the hearing of the people, by the fourth precept of that law he solemnly enforced the observance of the holy Sabbath. Ex. xx, 8-11. In explicit language the great Law-giver states the reason why he made the Sabbath and the time when this act was performed. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore [i. e., for this reason] the Lord blessed the Sabbath day and hallowed it." This is the reason why God made the Sabbath. It is the same reason that is stated in Gen. ii, 3.

The act by which God made the Sabbath is here stated with distinctness. It was his act of blessing and hallowing his Rest-day. The time when this act was performed is here given as in Gen. ii, 2, 3; namely,

the close of the creation week. And it is worthy of note that in thus giving the fourth commandment, God calls the seventh day the Sabbath at the time when he thus placed his blessing upon it. This most effectually shuts the mouths of those who deny the institution of the Sabbath at creation.

The great design of the Sabbath was that there might be a standing memorial of God's act of creation. Its observance would have saved the world from atheism and idolatry; for it has ever pointed back to God, the great first cause; and it has ever pointed out the true God, the great Creator, in distinction from "the gods that have not made the heavens and the earth."

We have now considered three important facts in the history of the Sabbath. First, its institution at creation; second, the fact that the true seventh day was pointed out to Israel; and third, the grand law of the Sabbath, the fourth commandment. As we proceed in this investigation we notice three different Sabbaths. First, the *weekly* Sabbath of the Lord, the seventh day. Ex. xx, 10. Second, the *annual* sabbaths of the Jews, the first, tenth, fifteenth and twenty-third days of the seventh month. Lev. xxiii, 24, 27-32, 39. And third, the *septennial* sabbath of the land, the seventh year. Lev. xxv, 1-7.

The Sabbath of the Lord was instituted at creation, and at Sinai was embodied in the royal law, every precept of which according to James ii, 8-12, is still binding upon us. But the sabbaths of the Jews and the sabbath of the land were instituted in the wilderness, and embodied in the hand-writing of ordinances with the feasts, new-moons and ceremonies of the

Jewish church. That hand-writing of ordinances, which was a shadow of good things to come, was nailed to the cross by our Lord, thus taking all these festivals out of the way.

The most precious blessings are promised to those who observe the Sabbath of the Lord. Isa. lvi; lviii, 13, 14. And it is worthy of notice that this prophecy pertains to a period of time when the salvation of the Lord is near to be revealed. Heb. ix, 28; Isa. xlvi. 17. The blessing is promised to the sons of the stranger, the Gentiles, [Ex. xii, 48, 49; Isa. xiv, 1; Eph. ii, 12,] as well as to the people of Israel. If they will keep the Sabbath holy unto the Lord while dispersed in the four quarters of the earth, God will bring them again to his holy mountain. The promises here made by the prophet shall be verified when the outcasts of Israel and the sons of the stranger shall come from the east and from the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of God. Matt. viii, 11.

Notice the distinction between the Sabbath of the Lord and the sabbaths of the Jews as presented in the prophets. Of the perpetuity of the former let us judge after reading Isa. lxvi, 22, 23, where we are informed of its observance in the New Earth. But the Lord assures us by the prophet that the latter shall cease. Hos. ii, 11. The fulfillment of this prophecy may be read in Col. ii, 14-17. The weekly Sabbath is styled "the Sabbath of the Lord," "my Sabbath," &c. Ex. xx, 10; Isa. lvi, 4; Eze. xx, 12-24; xxii, 8, 26. The annual and septennial sabbaths are styled "her sabbaths" and "your sabbaths."

Hos. ii, 11; Lev. xxiii, 32; xxvi, 34, 35, 43; 2 Chron. xxxvi, 21; Lam. i, 7. ~~and other of radio out~~

Though the Scriptures nowhere teach or authorize the change of the Sabbath, yet they plainly point out the power that should do this. Let the reader compare Dan. vii, 25, with the history of the Papal power, and carefully mark its acts of changing and mutilating the divine constitution, the ten commandments.

We have seen the grand law of the Sabbath embodied in the decalogue. We come now to the New Testament. That our Lord did not destroy that law, or lessen our obligation to obey it, he clearly teaches in Matt. v, 17-19. And we may with the utmost safety affirm "that the apostles did not disturb what their Lord left untouched." Rom. iii, 31; James ii, 8-12. We say therefore that the New Testament teaches the perpetuity of God's law, and *for that reason does not re-enact it.*

Our Lord came to "magnify the law and make it honorable." Isa. xlii, 21. He kept his Father's commandments, and solemnly enjoined obedience to them, pointedly rebuking those who made them void that they might keep the traditions of the elders. John xv, 10; Matt. xix, 16-19; xv, 3-9. "The Sabbath was made for man," says the Saviour, "and not man for the Sabbath." Mark ii, 27. If the Sabbath was made for man, then it belongs alike to Jews and Christians, and to all our race. The statement carries the mind back to the creation of our race and evinces that the Sabbath was made in immediate connection with that event. On the one hand our Lord

rebukes the Pharisaic observance of the Sabbath; on the other, he rebukes with equal force that class of modern teachers who affirm that the Sabbath of the Lord which Infinite Wisdom made for man before the fall, was one of those sabbaths which were *against* him, *contrary* to him and taken out of the way at the death of Christ. Col. ii.

The fact that those, who had been with Jesus during his ministry, "rested the Sabbath-day according to the commandment," after his crucifixion, and resumed labor on the first day of the week [Luke xxiii, 55, 56; xxiv, 1] shows clearly that they knew nothing of the supposed change of the Sabbath. Yet Jesus testifies that all things which he had heard of his Father he had made known unto them. John xv, 15. The fact that God has never *sanctified* the first day of the week shows plainly that it is not sacred time, and not a divinely instituted Sabbath. The fact that God has never required us to rest on that day shows that its observance in the place of the Sabbath of the Lord, is a clear instance of making void the commandments of God to keep the traditions of men. Mark vii, 6-13; Prov. xxx, 6.

That sanctified time exists in the gospel dispensation, or in other words, that there is a day which belongs to God, is clear from Rev. i, 10. That "the Lord's day," is the Sabbath-day is plain from Isa. lviii, 13. As the Sabbath was made for man, we find it under all dispensations, and in every part of the Bible. Those therefore who profane the Sabbath, sin against God and wound their own souls.

J. N. A.

THE
PERPETUITY
OF

THE ROYAL LAW,

OR, THE

TEN COMMANDMENTS NOT ABOLISHED.

It is painful to witness the various inconsistent and self-contradictory positions resorted to by those who reject the Sabbath of the Lord. But of all the positions adopted, none seem so dangerous, or fraught with such alarming consequences, as the view that the law of God, by which the Sabbath is enforced, has been abolished, and that we are, therefore, under no obligation to remember the Sabbath-day to keep it holy. The question whether God has abolished his law or not, is, indeed, the main point at issue in the Sabbath controversy; for when it is shown that that law still exists, and that its perpetuity is clearly taught in the New Testament, the question is most conclusively settled, that the Sabbath is binding on us, and upon all men.

The Sabbath of the Lord is embodied in the fourth commandment of the Decalogue. This com-

mandment stands in the midst of nine moral precepts which Jehovah, after uttering with his own voice, wrote with his own finger on the tables of stone. These nine commandments stand around the Sabbath of the Lord, an impregnable bulwark, which all the enemies of that sacred institution in vain attempt to destroy. It is evident that the Sabbath of the fourth commandment cannot be set aside unless the Decalogue can be destroyed. Hence the enemies of the Sabbath institution have brought their heaviest artillery to bear upon the law of the Most High: calculating that when they had destroyed this strong hold, the Sabbath would fall an easy prey to their attack. We invite attention then to the law and to the testimony. By the unerring word of God we wish to settle this question; and this we believe can be done in the most satisfactory manner.

That the hand-writing of ordinances containing the feasts, new moons and the associated annual sabbaths of the Jews, has been abolished and taken out of the way, we do not doubt. This was not the moral law of God; but was merely the shadow of good things to come. But the royal law in which are the ten commandments of God is the subject of this investigation, and it is the perpetuity and immutability of this law that we affirm. If the law of God has been destroyed, the act must have been accomplished by one of three things; viz., 1. By the teachings of the Lord Jesus;

or 2. By his death; or 3. By the apostles. We believe that all will agree to this statement.

1. Was the law of God abolished by the teachings of our Lord Jesus Christ? Let us listen to his own words.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven." Matt. v, 17-19.

Our Lord here testifies that he did not come to destroy the law or the prophets. Then it is a fact that he did not destroy either. But what is it to destroy the law? We answer, that it can only signify to abolish, or to annul it. And thus Campbell renders the word:—"Think not that I am come to subvert the law." Whiting renders it:—"Think not that I am come to annul the law." It is therefore certain that our Lord did not come to subvert, annul, or destroy, the law of God. Hence it follows that the law of God was not annulled or abrogated by him. He adds, that instead of coming to destroy, he came to fulfill. If this was the object of the Saviour's mission, did he not by this act do away the law, set

it aside, and relieve us from obligation to keep its precepts? Let us see. As Campbell renders the text, it reads, "I am not come to subvert, but to ratify." That is, I am not come to abolish the law, but to confirm, and render still more sacred, its just demands. If that was the object of our Lord's mission, it follows that he did not lessen our obligation to obey the law of his Father.

But let us return to the word "fulfill." Christ came to fulfill the law, hence he did fulfill it. What is it to fulfill a law? Let the apostle James answer: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." James ii, 8, 9. It is evident that James here places the transgression of the law in contrast with, or in opposition to, the fulfillment of the law; therefore it follows that the fulfillment of the law is the reverse of its violation. In other words, it is its observance. To fulfill the law in the manner that James enjoins, is to render complete obedience to its divine requirements.

But it may be contended that to fulfill the law in the sense of our Lord's declaration, accomplishes its purpose, and takes it out of the way. To show the absurdity of this view, let us take another of Christ's sayings which is of the same character, precisely. When John refused to baptize the Saviour, Jesus

said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Matt. iii, 15. Did the Saviour, by fulfilling all righteousness, weaken, take out of the way, or destroy all righteousness? Certainly not. No one will claim that he lessened our obligation to fulfill all righteousness also.

But how did Christ fulfill the law of his Father? There is but one way in which this could be accomplished, and that is to answer its just demands. What were those demands? We answer: first, the law of God demands perfect obedience. The justice of this, none will deny. But when the law has been violated, it demands the death of the transgressor. Sin is the transgression of the law." 1 John iii, 4. "The wages of sin is death." Rom. vi, 23. "The soul that sinneth it shall die." Eze. xviii, 4. When Christ came to fulfill the law, he came to do this, not for himself, but in behalf of our race. He came to fulfill the law as the Messiah: an office or character which no other being ever possessed. He came to undertake for fallen men, and in a certain sense placed himself in their situation. What then was the relation which our race sustained to the law of God? We answer: all have sinned, and come short of the glory of God. The law of God stopped every mouth, and showed all men sinners in the sight of God. Rom. iii.

Then, when the Saviour took upon himself our nature, and came to fulfill the law of his Father, that

law not only demanded perfect obedience; but it also justly demanded the death of our race; for all were its transgressors. The work of the Saviour, therefore, in fulfilling the law of his Father, was of a two-fold character. He must first render perfect obedience to all its precepts, and then offer up his own life as a ransom for guilty man. To fulfill the law *as the Messiah*, Christ must perform all this. Did he thus do? He kept his Father's commandments. John xv, 10. In him there was no transgression of the law. 1 John iii, 4, 5. He was the Lamb of God without spot, [1 Pet. i, 19.] in whom the Father was well pleased. Matt. iii, 17. And this was not all; he took upon himself the sin of the world. Isa. liii, 6; John i, 29. He bore our sin in his own body upon the tree. 1 Pet. ii, 24. He died the just for the unjust, giving his own life a ransom for many. 1 Pet. iii, 18; Matt. xx, 28. God can now be just, and yet justify him that believeth in Jesus. Rom. iii, 25, 26. Thus Christ lived our example and died our sacrifice.

Did this work of the Messiah, in rendering perfect obedience to all the law of God, and then offering up himself as a ransom for its transgressors, weaken that law, or lessen our obligation to obey it? Never. It shows in the most striking light, its perpetuity and immutability. The law of God condemned our race. Jehovah would open the way for man's salvation. He could not destroy his own mor-

al law; but he could give his own beloved and only Son to die for its transgressors. This evinces the estimate which the Father placed upon his own law. Isaiah predicted that Christ should magnify the law, and make it honorable. Isa. xlii, 21. The record of Christ's life and death shows the fulfillment of this prediction.

But Christ adds a solemn affirmation. "For verily, I say unto you, Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled. What is a jot and a tittle? A jot is the smallest letter of the Hebrew alphabet. A tittle is a small point by which some of those letters are distinguished from others.] Our Lord therefore solemnly affirms that the minutest point shall not pass from the law till all be fulfilled. Then it is certain that a part will not be destroyed and the remainder of the law be left in force. Consequently as long as a part of the *original* precepts continue, all of them abide without one jot or tittle being destroyed. Further than this, Christ has plainly marked the point of time before which no part of the law of God shall pass. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Has heaven and earth passed away? Let those answer who teach the abolition of the law of God. When will heaven and earth pass? Let the beloved disciple answer: "And I saw a great white throne, and him that sat

on it, from whose face the earth and heaven fled away; and there was found no place for them." If the fulfillment of the law of God destroys it, that destruction cannot take place before the final conflagration of the heavens and the earth. 2. Pet. iii. Prior to that time the minutest point shall not be destroyed. If therefore one jot or one tittle shall on *no account* pass from the law, till all be fulfilled; and if the point before which this shall not be accomplished is the passing of the heavens and the earth, it follows that the Lord Jesus not only designed that the law should be fulfilled by himself for the brief period of his sojourn on earth, but also, that the righteousness of the law should be fulfilled in his church; or as Whiting renders Rom. viii, 4, "that the *precept* of the law might be fulfilled by us, who walk not according to the flesh, but according to the Spirit." The next verse establishes this view.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven." Let us carefully consider this verse. The word "whosoever" takes up all persons through all coming time. The word "therefore" shows that this verse is the conclusion drawn from the premises which the Saviour had just laid down, which were these: 1. "Think not that I am come to destroy

the law." 2. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." As not a single particle of this holy law was to be destroyed, it was fitting that the Lord Jesus should speak with distinctness respecting its observance and its violation. This is what he now utters.

"Shall break one of these least commandments;" Then we have here the opposite of fulfilling the law; viz. the breaking of the commandments. We may also learn that the law in verses 17, 18, means the commandments.

"One of these least." Christ had said that not one jot or one tittle should pass from the law till all be fulfilled, so that there could be no excuse for those who teach that a part of the law has been destroyed, and that the remainder is yet in force. But Christ did not leave the subject thus. He now tells what shall be the fate of those who violate the least of the commandments. Those who select nine of them, and omit one of the commandments, which they think not worth their notice, are the very persons that Christ here reproves.

"And shall teach men so." Who are they that teach men to violate the commandments? Those who teach men that they have all been abolished go far beyond the crime that Christ has here noted. The Saviour spoke of those who should violate the least one. Some at the present day teach men that

all of them are abolished. This is the grand and effectual method to teach men to violate the law of God. But those who make any one of the commandments void, that they may keep in its place a tradition of the elders, are doing exactly the work that our Lord has here solemnly warned men against.

"He shall be called the least in the kingdom of heaven;" or, as Campbell renders, "shall be of no esteem in the reign of heaven." This is, doubtless, the idea of the Saviour. This is the penalty of a violation of the least precept of the law of God. But how much more fearful must it be to break the commandments and to teach men that they have all been abolished!

"But whosoever shall do and teach them." Here we may learn what it is to fulfill the law of God. It is to do and to teach the commandments. "The same shall be called great in the kingdom of heaven." Or, as rendered by Campbell, "shall be highly esteemed in the reign of heaven." Here is the ample commission; here is the vast reward of those who teach and keep the commandments of God. Surely, no man ever enjoined obedience to the law of God with such force as did our Lord Jesus Christ. Let us hear his words again:—

"But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded saying, Honor thy father and mother; and, He that curseth father

or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. xv, 3-6.

These words disclose to us the sacredness of God's commandments in the mind of the Lord Jesus. He did not deny that he violated the traditions of the Jews, but he boldly arraigned their traditions, and condemned them as worthless in the sight of God. And not only as worthless, but also as sinful, inasmuch as they contradict and make void the commandments of God. The tradition in question was very venerable with the Jews, inasmuch as they supposed that it had been handed down from Moses; thus being equally ancient and sacred in their estimation with the commandment which it so effectually made void. On such authority the Jews thought themselves fully justified in an open violation of the fifth commandment. Nay, they even supposed that the observance of this tradition was more acceptable to God than the observance of the commandment itself.

At the present time we have a case precisely parallel. The professed church of this day hold a tradition which they say came from Christ and his apostles. On the authority of this tradition they

suppose that they are amply justified in violating the fourth commandment. Like the Jews they even think that they are serving God more acceptably by keeping a tradition that contradicts his commandment, than they would be in keeping the commandment itself. The rebuke which Christ applied to the Jews, falls with all its force upon the heads of such: "Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Verses 6-9.

"And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." Matt. xix, 16-19.

Let us carefully consider these words of our Lord. The young man came to him with the most important question that he could ask. The Saviour re-

turned to him the most simple, direct and appropriate answer. Jesus said to him, "If thou wilt enter into life, keep the commandments." The young man, who, it is evident from the narrative, thought himself already observing them all, asked Jesus, Which? In answer, Jesus quotes from the second table, five of the ten commandments; and to this list he adds the second of the two great commandments on which hang all the rest. It is often said by our opponents that if we would name only those precepts which our Lord enjoined upon the young man, they would be happy to agree with us; that Christ did not name the fourth commandment, which is not therefore obligatory upon us. We reply that the fourth commandment is no more omitted than is the first, the second, the third, and the tenth, and also the first of the two great commandments on which hang all the rest! Does any one believe that the young man might violate all these and yet enter life eternal? X

There can be but one of two positions taken with respect to this text: 1. When the Saviour said, "If thou wilt enter into life, keep the commandments," he named all the commandments which the young man should keep; or 2. When the Saviour said, "keep the commandments," he enjoined obedience to them all, and then in answer to the young man's inquiry, pointed him to the precepts of the sec-

ond table, namely, his duty to his fellow-men, as that in which he was most deficient.

If the first position be correct, it follows that the young man could enter into life in the character of an idolater, a blasphemer, a Sabbath-breaker, and with an heart full of covetousness; for our Lord omitted to specify any of those precepts which define our duty to God, and he also omitted the tenth commandment: "Thou shalt not covet." This position needs no refutation, and we turn from it to the other.

That the second position is correct, namely, that Christ enjoined obedience to all the commandments, and then in answer to the young man's request, pointed him to the second table, and to the second of the two great commandments—his duty to his fellow-man—the following facts plainly evince:—

1. This is exactly what is recorded in the text. 2. The view that Christ specified all the precepts which the young man should observe has been shown to be false and unreasonable. 3. When the young man insisted that he was blameless in regard to his duty to his fellow men, our Lord applied a test to him which undecceived him at once. 4. When Christ said, "If thou wilt enter into life, keep the commandments," he spoke in harmony with his own words in Matt. v, 17-19. There he had declared that not even the minutest particle should pass from the commandments till the heavens and the earth

should flee away, and that whosoever should violate one of the least of them, should be of no esteem in the reign of heaven. Then, our Lord being allowed to explain his own words, it follows that to keep the commandments, is to observe every one of them; and that the willful violator of the least one, shall have no part in the kingdom of God. And the apostle James, as we shall hereafter see, establishes in the clearest manner the fact that whoever understandingly violates one of the ten commandments is guilty of breaking them all. What will those say to this who affirm that the young man could keep the commandments, and yet violate every one that defines our duty to God the great Law-giver?

"Then one of them which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii, 35-40.

Many mistake the question here proposed to Jesus, and read this text as though the lawyer had said, Master what is the great commandment which you will give to take the place of the ten commandments? The question was not asked on that wise;

and those who present this scripture as evidence that Christ gave a new code to take the place of his Father's law, labor under a serious mistake. The question related to the original law of God; what is the great commandment in that?

Christ answered this question by pointing out the two great immutable first principles on which hang all the law and the prophets: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the sum of our duty to God: on this hang all those precepts which define our duty to him. "Thou shalt love thy neighbor as thyself." On this precept hang all those commandments which contain our duty to our fellow men. This is the sum of them, and out of this they all grow.

The Saviour did not abolish the law of his Father by these two precepts; for they were as ancient as any part of the law of God. Deut. vi, 5; Lev. xix, 18. He did not then hang the law and the prophets upon them; for they had ever hung there; nor did Christ teach that on these two precepts all the law and the prophets were abolished. Nay, he showed by this the immutable basis on which the law of Jehovah rests. These two great precepts are, as all admit, unabolidshed. And the law of God which hangs upon them is like them, immutable, and, must abide as long as they endure.

"And it is easier for heaven and earth to pass

than one tittle of the law to fail." Luke xvi, 17. Then it is easier for heaven and earth to pass than for one of the commandments of God. How hard then must it be for every precept of the law of God to be abolished and a new law of God enacted to take its place. Easier could heaven and earth be destroyed and new heavens and a new earth be created! Should God abolish his great constitution and establish another in its stead, that event would not only be marked as distinctly as the establishment of the original constitution by himself at Sinai, in person, but it would present even a more extraordinary spectacle than for heaven and earth to flee from the presence of him that sits upon the throne!

It is an important fact that our Lord in presenting portions of the law of God, always brought them forward as such; that is, he appealed to the law of his Father, as a living authority, and quoted from it, not as giving authority to what he quoted, but presenting those quotations as the authority for his statements. This fact evinces that Christ was not engaged in re-enacting a part of his Father's law, as some are ready to affirm. Our Lord did not act in the capacity of legislator with his Father's law. He was its expositor; and as such he laid open its length and breadth and spirituality. Even the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," our Saviour bases

on the fact that this was the law and the prophets. Matt. vii, 12. So that this most admirable saying was not given to take the place of the law of God and the prophets, but as a precious truth resting on their authority.

The scriptures which we have quoted must suffice to show the nature of Christ's teachings respecting the law of God. It shows that by his teaching he did not abolish the commandments of God. It also evinces that Christ not only taught that it was *easier* for heaven and earth to pass than for one tittle of the law to fail, but that he also taught, *until* heaven and earth pass a single tittle shall not pass from the law of God; and that whosoever would enter into everlasting life must keep the commandments of God, even the least of them. We will now consider the second question.

2. Was the law of God abolished by the death of Christ?

That we may answer this question in a proper manner, let us carefully consider Rom. iii. We will first examine that portion of the chapter which presents the human family as condemned by the law of God and speechless in his sight.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds

of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin. Rom. iii, 19, 20.

This portion of scripture presents in a striking light the state of mankind without a Saviour. The Apostle had been presenting in the previous verses numerous quotations from the Old Testament, showing the fearful state of fallen man. The verses which we have quoted, present us with the holy standard of rectitude by which the unrighteousness of men is made manifest, and their fearful crimes left without excuse. "What things soever the law saith, it saith to them who are under the law." How many, then, are under the law? The remainder of the verse determines this with certainty. "That every mouth may be stopped, and all the world may become guilty before God." This fact then is plainly stated: that the whole human family are addressed by the law of God; that all of its members without distinction of rank, or order, share in one general condemnation; and that condemnation is so just, that every mouth is shut, and all the world stands speechless before the bar of God. The twenty-third verse explains the cause of this: "For all have sinned, and come short of the glory of God."

The law of God can justify no flesh in his sight. But why cannot the law justify sinful man? Because by the law is the knowledge of sin. Man is

guilty of transgression, and the law of God discovers and manifests this fact. The law is God's great rule of right; and as such, it shows every departure from rectitude and holiness. We have thus seen the sad state of fallen men. Let us now consider what God does for their salvation. If he takes back his law, one of two things must be true:—

1. He takes back an *unjust* law, and thus acknowledges that he was the cause of man's condemnation. But this is false; for we have seen that the law is so just that none can plead against its righteous sentence. Hence if God has taken back his law we shall be compelled to adopt the second position; namely,

2. He takes back a just law, thus denying his own moral character as expressed in that law, and overthrowing his own moral government. God cannot lie; and it is manifestly absurd to teach that God has abolished the principles of his own moral government. Hence we conclude that God did not, and could not overthrow his own moral law, in order to save its transgressors.

We inquire again, What did the great Law-giver do in order to save men? If he did not take back his law, and abolish his own moral government, what did he do? It would seem that but one other thing could be done; namely, to put the law in force upon its transgressors. In other words, to execute its

penalty upon the human race. If this were done, all must be destroyed; for all were its transgressors; and the wages of sin is death. Let us now with gratitude and adoration look at the wondrous plan which God has devised for man's redemption: a plan in which justice and mercy meet together, and righteousness and peace kiss each other: [Ps. lxxxv, 8-13:] a system of redemption by which God can be just and yet can justify him that believeth in Jesus. It is set forth by Paul in the following language:—

“ Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.” Rom. iii, 24-26.

In these words the great plan of redemption is set forth; but oh! what has it not cost! Man had broken the law of Jehovah and fallen under its awful and yet just condemnation. God could not reverse his holy law without destroying the moral government of the universe; but he so loved our race that he gave his only Son to die for perishing man. John iii, 14-17. He sent his Son to be the propitiation or offering for the sins of men. 1 John iv,

10. Christ came to take the curse of the law upon himself, and to offer his life as a ransom for its transgressors. Gal. iii, 13; 1 Tim. ii, 5, 6.

The Father had two objects of the dearest affection: his own perfect law, and his only Son. He would save man who had revolted from allegiance to that law, and openly set it at naught. To do this, the great Law-giver must sacrifice either his perfect law, or his beloved and only Son. The first he could not do; for God cannot deny himself; and he hath in all ages ever magnified his word above all his name; [Ps. cxxxviii, 2;] but he could give his only Son to die, that revolted man might have a sacrifice to bring to God that could avail to take away sin.

Jesus was delivered for our offenses, and raised again for our justification. He ascended into the true Tabernacle in heaven, the new covenant Sanctuary, where the ark of God stands, containing his holy law—as a great High Priest, to plead the merits of his blood in behalf of penitent men. Heb. ix; Rev. xi, 19. As the ancient high priest entered the typical tabernacle to sprinkle the ark of the testament with blood, even thus was it necessary that our great High Priest should act. The earthly high priest did not sprinkle the blood of sin-offering upon the ark that he might blot out the ten commandments which it contained, or that he might

lessen the obligation of men to observe them. On the contrary, he entered the tabernacle with blood, because man had violated that holy law, and could not be pardoned without the offering of blood to take away sin.

Even thus did our Lord. By his own blood he entered the true Tabernacle, and presented himself before the Father on our account. In fulfilling the ministration of the true holy places, the two dearest objects of affection to the great Law-giver are again united. But how wondrous the union! Jesus, who has died for the transgressors of that sacred law, now stands as a great High Priest before the ark containing the law of God, pleading in behalf of men, the merits of his own sacrificial death. The Law-giver can accept the offering, and man, who has broken the law of God, can be pardoned.

It is evident, therefore, that the death of our Saviour sustains the same relation to the law of God, that the death of the victim in the ancient typical system sustained to that law. The design of either was not that man should have liberty to violate the law of God, but that man who had violated that law, might have the offer of pardon. The typical system could not, indeed, take away sin; but it pointed out the fact that without the shedding of blood there could be no remission of sins, and clear-

ly pointed forward to the great Sacrifice which should be offered for the sin of the world.

If it were possible for God to give men an adequate idea of the immutability of his sacred law, he has given it in the spectacle of his Son dying upon the cross for us. Those who think that the death of the Son of God abolished the very law which made that death necessary, are requested to consider the following points:—

1. If the law that condemned man could have been abolished, it would not have been necessary that the blood of Christ should be shed, that atonement might be made for its transgressors. But the Son of God died because the law which man had broken could not be taken back. 2. But if the death of Christ destroyed the law which condemned men, then they are delivered from its just sentence, whether they repent or not: in other words, Universalism is true. 3. But this view makes the law of God, and the Son of God, both fall beneath the same blow, and without honoring God, or leading man to repentance: it destroys both the cherished objects of Jehovah's affection: subjecting the Son of God to a shameful death, and overturning the moral government of the great Law-giver. 4. But the *conditional* offer of pardon made to man through the gospel of the Son of God, plainly evinces that the law of God still exists, and that men can only be delivered

from it, on condition of repentance toward God, and faith toward our Lord Jesus Christ.

Hence the law of the Most High is not abolished by the death of the Son of God. His death indeed permits mercy to enter and offer pardon to guilty man; but the law of God abides all the while; and when the work of mercy is accomplished, our great High Priest will leave the tabernacle of God, no more to plead for sinful men, and the penalty of the law, the second death, will be awarded to its transgressors.

It is clearly established, therefore, that the death of the Son of God did not blot out the law of God the Father. On the contrary, his death is that fact which, above all others, testifies to its immutability. But we cannot employ so strong language on this point as that which Paul has used in summing up this very argument. He says: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31. Having shown conclusively that the law of God was neither abolished by the teaching nor by the death of the Son of God, we will now examine the third question:—

3. Was the law of God abolished by the apostles?

It may seem to some individuals that this last question is propounded in a singular form. But if the law of God was not abolished by the teaching nor yet by the death of the Son of God, it fol-

lows that if abolished at all, it must have been by the apostles. Many have asserted that the apostles re-enacted nine of the ten commandments, to take the place of the ten which ceased at Christ's death: but as we have shown that the Son of God offered himself up as the great Propitiation for the transgression of the law, and not as the means of its abolition, it follows that the ten commandments must be abolished by the apostles, before they could re-enact one of them. It is no more absurd to speak of the apostles' abolishing the ten commandments than it is to speak of their re-enacting nine of them. And if it seem absurd to any individual to believe that the apostles abolished the ten commandments and then re-enacted nine of them, we ask them to consider whether the doctrine which represents the infinite Law-giver as doing this very thing, is not a still greater absurdity?

If the apostles abolished the law of God, who gave them authority? The Son of God indeed commissioned them to teach all things whatsoever he had commanded them; but we have seen, in all his teaching to them, that he maintained the immutability of his Father's law, so that from their divine Master they never received such a commission. If they taught as he taught, we shall find them setting forth the perpetuity and immutability of the law of God. And that they did speak the same doctrine

which their Lord had taught them, we have divine assurance. John xiv, 26. If the apostles abolished the law, they must have done it in the very epistles in which, according to some of our opponents, they re-enacted nine of the commandments for the gospel dispensation. These epistles were written not far from A. D. 60; so that if the law of God was abolished by the apostles, it was abolished about thirty years after the crucifixion.

We have presented the question in this form, that attention might be called to the folly of those teachers who represent the apostles as legislating upon the law of God. A single testimony from the apostle James ought to make those blush for shame who represent the apostles as abolishing the law of God, or as re-enacting a part of it, to take the place of the original code. "There is *one* Law-giver who is able to save and to destroy." James iv, 12. From the preceding verse it is certain that James thus designates Him who gave the law in person at the first; that law, the authority of which he so distinctly recognizes in chapter i, 25; ii, 8-12. According to James, there is but one such being in the universe; namely, the King eternal, immortal, invisible, the only wise God. It is therefore the height of absurdity to represent the apostles as amending, abolishing, or re-enacting the law of God. The twelve apostles never yet attempted to dethrone the

one Law-giver, or to usurp any of his prerogatives.

We shall now present the plain and explicit testimony of the apostles relative to the perpetuity of the law of God, and thus allow them to speak on this subject in their own behalf. The limits of this tract will not admit an extended notice of objections. For this part of the subject the reader is referred to larger works published at *Review Office*. The word of God is not yea and nay; therefore the plain statements of our Lord and his apostles must forever vindicate the immutability of the divine law.

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James ii, 8-12.

Several important facts are clearly set forth in this quotation. That the royal law to which James refers is the original law, is certain from the fact that he quotes it from the Scripture, the Old Testament. This is further evident from the fact that James in citing two of the ten commandments, presents them

on their original authority; that is, as spoken by God in person. Or if we adopt the marginal reading of verse 11, he expressly acknowledges the authority of that law which contains the sixth and seventh commandments. That law is not abolished: on the contrary, it still stands ready to convince of sin every one who dares to violate it. Verse 9. While those who fulfill it, instead of falling from grace, are said to do well. *Whosoever*

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This verse furnishes a perfect parallel to Matt. v, 19. "Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven," ["shall be in no esteem in the reign of heaven." Campbell's Translation.] Each of these texts distinctly announce the doctrine that the willful violation of a single precept of the law of God, is sufficient to exclude the transgressor from the kingdom of God. But it may be denied that this language of James refers to the ten commandments. Those who attempt to maintain such a position would do well to read the next verse, in which he brings the whole force of his argument to bear upon the ten commandments. He that violates one of these precepts is guilty of all. Let those consider this who lightly esteem the fourth commandment. Even were it the least precept in the

Decalogue, those who willfully violate it, and teach men so, shall be of no esteem in the reign of heaven.

The "ALL" here referred to, means one of two things. 1. It means only those precepts which James has quoted, which makes "the whole law" to consist of the three precepts here cited, and leaves us at liberty to violate the first, second, third, fourth, fifth, eighth, ninth and tenth commandments, and also the first of the two great precepts from which James quotes—and those who think this tenable ground must occupy it at their own peril; or 2. The "ALL" to which James refers, includes the ten precepts from which he quotes; and he that violates one, has transgressed them all. By this law of liberty, or royal law, men will be judged in the day of God.

"Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth." Eph. vi, 2, 3. There is an important argument contained in this text, which has been generally overlooked. Paul would enforce upon children their duty to their parents. For this purpose he appeals to the fifth commandment for authority. Some have attempted to evade this argument by saying that Paul quoted this precept from the new law which Christ established, by quoting a part of the commandments to take the place of the original code as

given by the voice of God at Sinai. To answer the assertion from which this inference is drawn, we present the fact that there is no intimation in the New Testament that Christ, by quoting a part of the ten commandments, established a new law in the place of the original code. But those who insist on the idea that Christ by quoting a part of the ten commandments established a new code, would do well to ask themselves the question, why Christ never quoted one of the first four commandments. This imaginary new law is no great improvement on the original; when the fact appears that the first four commandments are not quoted by Christ, and consequently on its advocates' own showing, do not form a part of this law.

But there is direct evidence that Paul quotes from the Decalogue. By a word of comment inserted in the parenthesis, he identifies this as the first commandment with promise. It is a fact that though Christ has quoted this commandment, he has never appended any promise to it whatever; much less has he added the one here quoted by Paul. It is also a fact that this commandment does stand in the Decalogue, not only as its first commandment with promise, but with the very promise in question annexed! Hence it is a fact that Paul quotes from the Decalogue, and this too for the purpose of enforcing one of the clearest duties in the word of God: thus distinctly acknowledging the fifth

commandment as the fountain head of all authority on this subject. With this important fact before us, we can judge whether those do not wrest the words of Paul, who represent him as teaching the abolition of all the ten commandments. Paul tells the Ephesians that he had kept back nothing that was profitable to them. Acts. xx, 20. If therefore the moral law had been abolished, Paul must have revealed this important fact to them. What then must the Ephesians have thought when Paul wrote them four years later, appealing to the Decalogue, and not to his apostolic authority, to enforce the duty of children to their parents? Paul was never guilty of such inconsistency; it belongs only to those who teach the abolition of the ten commandments.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31. This text has been already quoted as concluding Paul's argument on redemption through the death of Christ. We quote it again to give Paul an opportunity to speak explicitly on the question before us. No one of the apostles has treated so largely upon the doctrine of justification by faith as the apostle Paul. But lest any should conclude from the earnest manner in which he insists upon this doctrine that he believed the law of God abolished, he asks this very question that he may answer it in the most definite manner. His answer should put to the blush those teachers who represent Paul as

setting aside, or teaching the abolition of the moral law. "God forbid," says the Apostle, "yea, we establish the law." Nor can an exception be taken to the form of the Apostle's question; for the same word that is rendered "make void" in this verse, is in 2 Cor. iii, 13; Eph. ii, 15; 2 Tim. i, 10, rendered "abolished." Paul has therefore rendered a definite answer to the question under consideration. And the strong language he uses in denying that he taught the abolition of that sacred law should forever silence those who lay such an accusation against him.

Paul well understood the fact, that, though men now have the offer of pardon through the blood of Christ, the time will arrive when this work of mercy will be finished, and the just penalty of the law of God be inflicted upon all who are then in their sins. Knowing the terror of the Lord, he labored night and day to persuade men to become reconciled unto God, and thus escape the penalty of the law—the second death. Paul affirms that he did not teach the abolition of the law. Who dare affirm that he did? Yea, said he, we establish the law. Who dare deny it?

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. vii, 7. The conversion of Paul took place some years after the crucifixion of Christ; so that what he says relative to the law of God has direct bearing upon this subject.

The experience of the Apostle, as here narrated by himself, is a proper example of sound conversion to God. The law of God struck the first blow in Paul's religious experience; and thus it is with all others. The tenth commandment of the decalogue convinced Paul that he was a sinner; and he testifies that had it not been for that precept of the law, he had not known himself a sinner: thus exemplifying his own statement that "by the law is the knowledge of sin," showing that the law is God's great standard of right.

The remainder of chapter vii exhibits the powerful struggle of Paul as an awakened sinner, to keep the law of God. He is constrained to call the law holy, and the commandment holy and just and good; and he testifies that it is by the commandment that sin becomes exceeding sinful. He adds that the law is spiritual, but that he is carnal, sold under sin. His language depicts in the most striking manner the power of the carnal mind. Notwithstanding he approved the holiness and excellence of the law of God, he was carnal, sold under sin, and unable to render acceptable obedience to its precepts. The other law of sin in his members baffled all his efforts to keep the law of God. In despair he flies to Christ for refuge and help. He obtains forgiveness of his past transgression of the law of God, through faith in the great propitiation for sin; he is delivered from the carnal mind—that other law of sin in the members—and grace is given

him, that he may hereafter render acceptable obedience to the law of God. Rom, viii, 1-4.

The guilt of transgression, and the just condemnation of the law, are now gone; Paul is under grace; the law of God is now placed in his heart; and he manifests his love to God by keeping his commandments. The first part of Romans viii, presents this happy change. This narration of the Apostle's experience strikingly illustrates the words of David: "The law of the Lord is perfect, converting the soul." Several important truths are clearly brought to view by this portion of scripture.

1. The law of God has not been abolished; for here is direct testimony that it existed in its full strength, several years after the crucifixion.

2. The law here referred to is the decalogue; for Paul quotes its tenth precept. Nor can this be evaded by saying that Paul quoted from the law of Christ. (1.) The words purport to come from "the law;" an expression never used with reference to the words of Christ. (2.) The words in verse 7 are a *literal quotation* from the decalogue; but as Christ never used the expression, they are not a quotation from his words. (3.) There is direct proof in verses 22 and 25 that Paul quotes from "the law of God."

3. The law of God is his standard of holy principles; if these were abolished, sin could not be known.

4. The law of God began Paul's experience. If that were abolished, there could be no Christian experience, for there could be no knowledge of sin,

the Apostle being judge. Rom. iii, 20; iv, 15; vii, 7.

5. "Sin by the commandment" becomes "exceeding sinful." Verse 13. The reference to the law and the commandment, in this chapter cannot be mistaken. No one will attempt to deny that Paul refers directly to the decalogue, using the tenth commandment as a representative of all the rest. The sin forbidden by each of the commandments, becomes "exceeding sinful" when viewed in their holy light. How great, then, must be the guilt of those who openly desecrate the fourth commandment, after they have once been enlightened respecting it by the word of God!

Finally, the great design of the gospel is to deliver fallen man from the just condemnation of the law of God, and to place him where he may fulfill the righteousness of the law.

"The Law reveals and makes us know
What duties to our God we owe;
But 'tis the Gospel must reveal
Where lies our strength to do his will."

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil." 1 John iii, 4-8.

This text is worthy of careful examination. Let us notice some important truths here presented.

1. The New Testament definition of sin is here given: "Sin is the transgression of the law." Every sinner is a transgressor of the law of God.

2. John establishes the fact that this is the original law of God, by the statement that Christ was "manifested to take away our sins;" (transgressions of the law:) thus showing that it was a law which existed, and was transgressed prior to the first advent.

3. In Christ there was no sin; no transgression of the law. This ought forever to silence those who affirm that Christ broke the fourth commandment.

4. "Ye know that he was manifested to take away our sins." Those who think that Christ was manifested to take away the law of his Father, would do well to consider this verse. He was manifested to take away (not the law of God, but) sin, the transgression of the law. If Christ was manifested to take away the law, it follows that to remove our transgression, he took away the law which we had transgressed: thus showing that he had a greater dislike to the law of his Father than he had to sin, the transgression of that law! But how did Christ take away sins? "He appeared to put away sin by the sacrifice of himself." Heb. ix, 26. He shed his own blood as a propitiation for the sins of men: thus honoring the law of God, and opening to guilty man a way of escape.

5. "Whosoever abideth in him sinneth not;" that

is, whosoever abideth in Christ, doth not transgress the law. This is a truth of the deepest importance to those who think that the law is made void by faith, or done away by the gospel. Not a few who understandingly break the fourth commandment, quiet their consciences with the thought that Christ is their Saviour. Let such remember that none abide in Christ, who understandingly transgress the law of God. In this matter of vital importance, the Apostle utters a solemn warning: "Let no man deceive you, he that doeth righteousness is righteous, even as he is righteous. He that committeth sin (transgresseth the law of God) is of the devil; "All thy commandments," says the Psalmist, "are righteousness. Ps. cxix, 172. Every violation of the law is sin. Those who understandingly transgress the law of God, to use the severe language of the beloved disciple, are "of the devil." To break any one of the commandments of God constitutes a man a sinner, and exposes him to the penalty of the law—Rom. vi, 23; Eze. xviii, 4, 20; Rev. xx, 14, 15.

"My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John ii, 1, 2. We have already listened to John's definition of sin, and have learned that it is the "transgression of the law." Many affirm that this is the law of Christ. In the text before us we have

the means of deciding this point. John begins by exhorting those to whom he writes, not to sin; that is, not to transgress the law. He adds, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Then it is God the Father whose law is broken, and with whom an advocate is needed, by the sinner. There is one Law-giver whose holy law has been broken by all mankind; and there is one Mediator between that Law-giver and the transgressor. James iv, 12; Rom. iii, 19, 23; 1 Tim. ii, 5, 6. The *one* Law-giver is God the Father; the *one* Mediator is our Lord Jesus Christ. If Christ were the Law-giver, then our mediator must be between Christ and us. But instead of this, God the Father is the being whose law has been transgressed, and Jesus is the great High Priest between that broken law and its guilty transgressors.

And this fact is confirmed by the next sentence: "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Then Jesus stands between the Law-giver and the sinner, not only as an advocate, mediator and High Priest, but also as the propitiation for the sins of men. In other words, he is the great Sacrifice offered for man's transgression of the law of God.

How deeply interesting is the thought that in the temple of God in heaven, where the ark containing the law of God abides, we have a great High Priest, who has once offered himself for our transgression of that law, and through whom we may obtain full and

law, and through whom we may obtain full and free pardon of all our transgressions. Rev. xi, 19; Heb. viii, 1-3.

To the professed people of God who still violate his law, we would address a word of exhortation and entreaty. "As though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." The carnal mind is enmity against God, and is not subject to his law. Pray that God may deliver you from it. Would you possess that charity or perfect love, so fully described in 1 Cor. xiii, which is the fulfilling of the law? Then heed the words of the apostle John: "This is the love of God that we keep his commandments; and his commandments are not grievous." 1 John v, 3.

The fourth commandment has long been trodden down, but under the latest message of mercy to men, the people of God are seen keeping all his commandments and the faith or testimony of Jesus Christ. Rev. xiv, 10-12. Will you not be of this number? The dragon is yet to make war upon this remnant of the church; but he shall not prevail. Rev. xii, 17. The last testimony respecting the commandment keepers is given by the Son of God in Rev. xxii, 14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This is the fruition of our blessed hope, shortly to be realized.

J. N. A.

THE

LAW OF GOD:

AN EXAMINATION

OF THE

TESTIMONY OF BOTH TESTAMENTS.

BY J. H. WAGGONER.

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1854.

BY GOD'S GRACE
I HAVE BEEN
BAPTIZED IN THE NAME OF JESUS CHRIST.
H. B. T.

GOD TO LAW

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HBT TO

TESTIMONY OF BOTH TESTAMENTS

NOTE TO WRITER TESTIMONY HBT TO GRACIEST

Y. M. KETOMPOON

1881

THE LAW OF GOD:

AN EXAMINATION OF THE TESTIMONY OF BOTH TESTAMENTS.

The acknowledged definition of *law* is, "A rule of action." Law, or rule, is necessary to the development of character. We can form no definite idea of the character of any man, except by comparing his life with a rule of right—something that will determine right from wrong. Hence by the law is the knowledge of sin. Rom. iii, 20. And character is not only *determined* by a comparison with, but it is *formed* in view of, the very existence of such rule or law; for sin is the transgression of the law. 1 John iii, 4. And in the entire absence of such a rule there is no moral character apparent; for where no law is, there is no transgression. Rom. iv, 15. Whenever, therefore, we find the recognition of wrong, wickedness, sin, or transgression, it presupposes, of necessity, the existence of a law. Law being a rule of right action, every transgression or sin, is, of course, wrong, and if indulged in with impunity, throws contempt upon the author of the rule. To vindicate and maintain the principles of justice, after such wrong doing, penalties were adopted as soon as man was created and placed on probation. All things were created for God's pleasure, [Rev. iv, 11,] and as the transgressor, instead of giving him glory, is

bringing his power and authority into contempt, [Jude 8,] it was determined of God that the soul that sinneth it shall die. Eze. xviii, 4. Thus the fact is established, and its justice must be approved, that the wages of sin is death. Rom. vi, 23.

A rule or law, to be of any force, must be given by authority, and to secure obedience, the author must be known to the individual amenable thereto. Then when we find any class of people spoken of as being wicked or sinners, [Gen. vi, 5; xviii, 20,] according to the above established facts, they must not only be transgressors of God's rule of action, but have a knowledge of the author of the law, and understand the nature of the act committed.

It has been said by some, that the knowledge of God in patriarchal times was confined to a few to whom he especially revealed himself, and that his law was not known to the inhabitants of the earth until it was given on Mount Sinai. To the first declaration we may say, that those of old who "received a good report through faith," were not the only ones who possessed a knowledge of God; but they were chosen, because they alone obeyed God. And the premises already established not only prove that God was known in patriarchal times, but the principles of his law were known and observed before the exode from Egypt. From "righteous Abel" to Moses, the worthy ones were moved, not merely by a knowledge of the existence of God, (which knowledge was shared by Cain and the wicked in general,) but by faith in God. Thus Noah condemned the world, [Heb. xi, 7,] because he was righteous. Gen. vii, 1. The righteousness of Noah and Abraham was through faith in God's word: of course the unright-

eousness, or sin of those who were destroyed by the flood and at Sodom, was their disbelief and disobedience of God's rule or law; for sin is not imputed when there is no law. Rom. v, 13.

In addition to the propositions above stated, positive evidence may be adduced from the book of Genesis, and that part of Exodus covering the time prior to the giving of the law on Mount Sinai, which makes it perfectly clear that God has always had a revealed law as the rule of action for his creatures. This evidence may be arranged so as to bear on the following points, viz.:—

- I. OF THE KNOWLEDGE OF GOD.
- II. OF OFFERINGS TO THE LORD.
- III. OF THE KNOWLEDGE OF SIN.
- IV. KNOWLEDGE OF THE PRINCIPLES OF THE TEN COMMANDMENTS.

I. OF THE KNOWLEDGE OF GOD.

In the beginning God communicated with man in person. After the fall he continued to manifest his will to man, not only to the righteous, but to the wicked, as he conversed with Cain both before and after the murder of Abel. He talked with Noah, commanding him to make an ark, when he had determined to destroy the inhabitants of the world for their wickedness. After the flood, when Noah and his family were the only persons on the earth, the Lord spoke to them, [Gen. ix, 8,] giving the bow in the cloud, as a token of the promise made to them, which, at that time and under such circumstances, must have been well understood for many generations. An idea of the extent to which this direct knowledge must have been transmitted may be gained from the fact that Shem, the son of Noah, lived

more than two hundred years after the birth of Abram.

After Abraham had been called into the land of Canaan, God warned Abimelech, king of Gerar, concerning his wife. Gen. xx, 3-8. Some years after this, Abimelech desired to make a covenant with Abraham, because God was with him. Chap. xxi, 22, 23. When Abraham sent his servant to take a wife for Isaac, he found the knowledge of the Lord existing in the land whence he had come out. Chap. xxiv, 31. With Isaac also, the king of Gerar desired to make a covenant, because he saw that the Lord was with him. Chap. xxvi, 26-29. When Jacob wished to take his wives and return to his own country, Laban desired him to tarry, for he had learned that the Lord had blessed him for Jacob's sake. Chap. xxx, 25-27. And when Joseph advised the king of Egypt respecting the coming years of famine, Pharaoh said, Can we find such a one as this, a man in whom the Spirit of God is? Chap. xli, 34-38. But the evidence in proof of this point is also found in all the texts quoted under the other heads. Thus to show that an offering was made to the Lord, is to show that the one making the offering had a knowledge of the Being whose favor he sought by such an act.

II. OF OFFERINGS TO THE LORD.

Cain and Abel, the first born on earth, brought offerings to the Lord. Gen. iv, 3, 4. After the flood, Noah built an altar and offered burnt offerings thereon. Chap. viii, 20. When Abram came out from the land of the Chaldees, into the land of promise, and had come to Sichem, the Lord appeared to him, and he built an altar there to the Lord: going on, he

pitched his tent between Bethel and Hai, and there also he built an altar to the Lord, and called upon the name of the Lord. Chap. xii, 7, 8; xiii, 4, 18. When Jacob departed with his family from Shechem, he went to Bethel, and there built an altar to the Lord. Chap. xxxv, 3, 7. All the above passages furnish proof on the next point also, as no offerings (sacrifices) would have been made without a knowledge of sin.

III. OF THE KNOWLEDGE OF SIN.

When Cain was wroth because his sacrifice was not accepted, the Lord said to him, If thou doest well, shalt thou not be accepted? and if thou doest not well sin lieth at the door. Gen. iv, 7. And Lamech acknowledged his guilt, and that it called for vengeance. Verses 23, 24. Chap. vi, is the strongest possible proof on this subject: "And God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." Verse 5. The earth was filled with violence. And God looked upon the earth and behold it was corrupt: for all flesh had corrupted his way upon the earth, Verses 11, 12. As a consequence, God said, I will destroy man whom I have created, from the face of the earth. Verse 7. And behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven; and every thing that is in the earth shall die. Verse 17. Noah and his family were excepted. The Lord said, For thee have I seen righteous before me in this generation. Chap. vii, 1; compare with 1 John iii, 1. In connection with these facts we learn that Noah was a preacher of righteousness. (Right doing.)

2 Pet. ii, 5. And the destruction of the sinners was determined one hundred and twenty years before the flood, during which time Noah preached, and the Spirit of God strove with them. Gen. vi, 3; 1 Pet. iii, 18-20. Again, the men of Sodom were wicked and sinners before the Lord exceedingly. Gen. xiii, 13. Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous. Chap. xviii, 20, Abraham interceded for the righteous, saying, Wilt thou also destroy the righteous with the wicked? Verse 23. We notice here that the character of the wicked appeared in the same light to God and to righteous men. Abraham knew that they were *wicked* and interceded only for the righteous. He knew that God would not regard the righteous as he did the wicked, and inquired, Shall not the Judge of all the earth do right? Verse 25. How should it be known that the Judge of all the earth judged righteously, unless the standard or rule (law) was known and approved as being in accordance with righteous principles? No one could approve the judgment of God without an acquaintance with his rule of judgment. See Rom. iii, 3-6. Lot also regarded them in the same light, and approved them for their wickedness. Gen. xix, 7. When Abraham denied his wife, and she was taken by Abimelech, God said he had withheld the king from sinning against him; and Abimelech told Abraham that he had brought on him and on his kingdom a great sin. Chap. xx, 2-9. These passages are sufficient to show that the knowledge of sin was general before the giving of the law to Israel. All the passages brought to sustain the remaining point, are also offered as proof on this.

IV. KNOWLEDGE OF THE PRINCIPLES OF THE TEN COMMANDMENTS.

When God renewed the promise to Isaac, he said he would perform the oath which he sware unto Abraham. "Because that Abraham obeyed my voice and kept my charge, my commandments, my statutes and my laws." Gen. xxvi, 5. As God is no respecter of persons, others might have shared the promise with Abraham if they had kept the commandments of God. But this they refused to do, and in consequence, suffered the displeasure of God for their transgressions. Thus the Apostle declares that the cities of the Plains were condemned with an overthrow in consequence of their "*unlawful deeds.*" 2 Pet. ii, 6-8. Thus it is rendered clear that God had a revealed law before the time of the exode from Egypt.

Was this law the same that was afterwards declared on Mount Sinai? This question is one of the utmost importance, and I shall now endeavor to show from the word of God, that it was. Before direct testimony is presented from the book of Genesis to prove that the principles of the ten commandments were known in ancient times, let us examine a few texts from the New Testament, having a bearing on this subject.

Paul, in reasoning to the Romans on the sinful state of the world, and justification through faith in the blood of Christ, said, The law entered that the offense might abound. Rom. v, 20. Here sin abounded—but sin is the transgression of the law: therefore the law entered that the transgression of the law might abound. And in what manner? Evidently as it is expressed in a parallel passage,

[Chap. viii, 13,] that sin by the commandment might become exceeding sinful; as it is said again in Gal. iii, 19, that "it was added because of transgression." To make this clear to every mind, we use this illustration: A child has disobeyed its parent; now to convince the child of disobedience, or to make its sin more manifest, or exceeding sinful, some command of the parent is presented to his mind; and what one? Surely no other than the one transgressed. Would the crime of theft become odious in the sight of any one by having the sixth commandment presented? Or would the blasphemer stand reprobated by telling him he should not steal? So, of course, the Israelites were "convinced of the law as transgressors" when God uttered his law from the Mount, and deposited it with them on tables of stone. Here were plainly brought to view the principles of love to God and men, to observe which, is the duty, and the whole duty, of man, [Matt. vii, 12; xxii, 37-40; Eccl. xii, 13,] but which none have perfectly observed, and all are therefore guilty before God. Rom. iii, 9-19, 22, 23. Let us notice the commandments separately.

1. When God spake from Sinai, he first commanded, "*Thou shalt have no other gods before me.*" This commandment not only forbids the holding of gods in preference to him, but also having them before him or in his presence: this would exclude the worship of false gods from all parts of the universe, all parts being present, or "naked and opened unto the eyes of him with whom we have to do." In considering this commandment, we can appreciate the remark of the Psalmist, "Thy commandment is exceeding broad." Ps. cxix, 96, As every individ-

ual is continually a transgressor who does not love God with all his heart, and has not chosen him as his chief good, every object of his pursuit is an idol preferred to God, whom he has rejected.

When Abraham's servant came to the house of Laban, he said, Come in, thou blessed of the Lord. Gen. xxiv, 31. Afterwards when Jacob had served his appointed time for his wives and desired to return to his own country, Laban requested him to remain because he had learned by experience that the Lord had blessed him for Jacob's sake. Chap. xxx, 27. Notwithstanding this acknowledgment of the true God, and that blessings proceeded from him, we find that he transgressed the first of God's commandments, and had other gods. When Jacob fled from Laban, he pursued him, but God appeared to Laban, and warned him not to touch Jacob; yet immediately after God had thus manifested himself to him, he accused Jacob of having stolen his gods. Jacob denied the charge, and said, with whomsoever thou findest thy gods let him not live. Chap. xxxi, 24, 29, 30, 32. When the two sons of Jacob had slain the Shechemites, Jacob was told to go to Bethel and build an altar unto God who appeared unto him. And Jacob said to his household, and to all that were with him, "put away the strange gods that are among you and be clean . . . and I will make an altar unto God who answered me in the day of my distress. Chap. xxiv, 1-4. Here it is not only evident that the first commandment was broken, but they understood that they were unclean in the sight of God, and not fit to approach the altar of God, while the strange gods were among them.

2. Idolatry is manifested in various ways, and the

gods anciently worshiped were of various kinds; while some worshiped the sun and the host of heaven, [Deut. iv, 19; xvii, 3,] others made to themselves images "fashioned with a graving tool." Ex. xxxii, 4; Isa. xl, 19, 20. Against this latter practice the second commandment was given: "*Thou shalt not make unto thee any graven image . . . thou shalt not bow down thyself to them nor serve them.*" The gods that Laban had were of this kind: "And Laban went to shear his sheep, and Rachel had stolen the images that were her father's. Gen. xxxi, 19, 34, 35. The gods also that Jacob required his household to put away, were "among them, and in their hands." Chap. xxxv, 1-5.

3. *Thou shalt not take the name of the Lord thy God in vain.* No mention is made of this commandment or its transgression in the book of Genesis; but when the Lord took the children of Israel from Egypt to bring them into the land of Canaan, he said to them, "after the doings of the land of Canaan whither I bring you shall ye not do;" and in enumerating these doings he said, "neither shalt thou profane the name of thy God." "For all these abominations have the men of the land done which were before you, and the land is defiled." Lev. xviii, 3, 21, 27. These instructions were delivered to the Israelites within one year from the time that the law was given on Mount Sinai; for working these abominations the inhabitants of the land were defiled, [verse 24,] and the Lord abhorred and destroyed them in consequence of their wickedness. Lev. xx, 23; Deut. ix, 4, 5.; xviii, 12. If these nations, living in the land of Canaan before the law was given at Sinai, were ignorant of the matter of the third

commandment, then profanity was not an abomination in them—certainly not deserving of the punishment they received at the hand of the Lord; for "sin is not imputed when there is no law." Rom. v, 13.

The fourth commandment we omit for the present, and proceed to examine the other six.

5. *Honor thy father and thy mother.* Ham, the second son of Noah, transgressed this commandment and was cursed in consequence. Gen. ix, 21-25. Here also we may apply the rule laid down by the Apostle, [Rom. v, 13,] as quoted above.

6. *Thou shalt not kill.* Whatever excuses may have been framed for others on the ground of ignorance, Cain has been universally considered a murderer. God dealt with him as a transgressor of a known law; and an inspired writer has declared that he was "of the wicked one, and his works were evil." 1 John iii, 12. Lamech transgressed the same commandment, and judged himself more guilty than Cain. Gen. iv, 8-11, 23, 24. God made known to Noah his disapprobation of this sin. Chap. ix, 5, 6. Beyond this it might be urged that the principle of self-preservation would lead to human enactments, as safe-guards for human life, and that mere regard for such laws, deterred from the commission of this crime; but this reasoning will not hold good in the case of the Hebrew midwives, recorded in Ex. i, 16, 17. Here the command was to kill all the male children; but the midwives would not obey this human law; for "they feared God, and did not as the king of Egypt commanded them." Then they must have known that the law of man was contrary to the law of God.

7. *Thou shalt not commit adultery.* Numerous passages in the book of Genesis show that this was known to be sinful by mankind in general. When Abraham denied his wife and she was taken by the king of Gerar, the Lord suffered him not to touch her, and Abimelech said he had taken her in the integrity of his heart and innocence of his hands; and plead that Abraham had told him she was his sister; showing that he knew before that it would have been sinful to have taken another man's wife; and he said to Abraham, "thou hast brought on me and on my kingdom a great sin." Gen. xx, 5-9; xii, 12, 13, 18, 19; xxvi, 6-10. When Judah was made acquainted with the trespass of Tamar in this respect, he said, "bring her forth and let her be burnt." Chap. xxxviii, 24. In the absence of any revelation on this subject, it truly might be regarded as a singular fact that Judah had the same idea of the desert of this crime that the Lord revealed to Moses more than two centuries afterwards. See Lev. xxi, 9. Abimelech, king of Gerar, also took the wife of Isaac, supposing her to be his sister, and afterwards said to Isaac, "One of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us." Chap. xxvi, 1, 10. Positive testimony is afforded on this point by the case of Joseph. Refusing to comply with the immodest request of his mistress he said, How then can I do this great wickedness and sin against God? Chap. xxxix, 7-9.

8. *Thou shalt not steal.* By reference to Gen. xxx, 33, it will be seen that Jacob and Laban understood the matter of this commandment. Laban reproved Jacob for stealing his gods. Chap. xxxi, 19, 30.

Now Jacob knew not that Rachel had stolen them, and gave sentence that whosoever the gods were found with should not live. Verse 32; see also verse 39. When Joseph's messenger accused his brethren of having stolen his silver cup, they declared their honesty in that they had brought again the money which they had found in their sacks' mouths, and said, "How then should we steal out of our lord's house silver or gold?" They made the same decision in this case that their father had made before them, namely; "With whomsoever of thy servants it be found, both let him die and we also will be my lord's bondsmen. Chap. xliv, 4-9."

9. *Thou shalt not bear false witness against thy neighbor.* Nothing positive can be found in the book of Genesis relative to this particular commandment, but Joseph was wickedly imprisoned because his mistress bore false witness against him. Gen. xxxix, 7-20.

10. *Thou shalt not covet.* The transgression of this commandment is also rather implied than plainly brought to view; but the fact that the transgression of the tenth must precede the violation of the eighth, and that the eighth was known and its violation considered worthy of death, is sufficient evidence on this point for the present, as we intend to offer proof that the whole ten were known and observed before the days of Moses.

We now come to a consideration of the fourth commandment.

Remember the Sabbath-day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son,

nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it. Before giving testimony on this point we would quote the following appropriate remarks from Bro. J. N. Andrews:

"In the absence of direct testimony either way, it is by no means certain that 'holy men of old' did not regard the Sabbath. We read of their reckoning time by weeks, and by sevens of days. Gen. xxix, 27, 28; viii, 10, 12. The reckoning of time by weeks is not derived from anything in nature, and can be traced to but one source, to wit: the six days' work of creation, and the rest of the seventh. It is not very likely that the work of creation should be remembered and commemorated, and the rest and sanctification of the holy Sabbath should be forgotten.

"But were it possible to show a violation of the Sabbath institution in the Patriarchal age, it would no more destroy the sacred character of that institution, than a plain violation of the institution of marriage on the part of some of the Patriarchs affects the sacredness of the marriage institution. Mal. ii, 14, 15; Gen. ii, 21-24; Matt. xix. 4-8; Mark x, 6-8, compared with Gen. xvi; xxv, 6; xxix; xxx. Both of these institutions were made for man before the fall. Mark ii, 27; Gen. ii, 1-3; 1 Cor. xi, 12; Gen. ii, 18. Their sanctity is not derived from the Decalogue; but the fourth commandment guards the sacredness of one, and the seventh, the other. Gen. xx, 8-11, 14."

Our examination thus far proves that the distinct

precepts of the law were known before it was given on Mount Sinai; but the evidence in favor of the fourth commandment is more clear and positive than that adduced for any other; as this was not only known and observed, but its observance was enforced by the direct word of the Lord, before that event. Ex. xvi. In verses 22, 23, we find that a double amount of manna was gathered on the sixth day, and on that day Moses said, "To-morrow is the rest of the holy Sabbath unto the Lord." Again, in verse 26, "Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none." When some went out to gather on that day the Lord said, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth-day the bread of two days." Verses 28, 29. When the Lord expressed his intention of giving them the manna, he declared the object thus: "That I may prove them whether they will walk in my law or no." Verse 4. This in connection with verse 28, proves that the observance of the seventh day as the Sabbath was the law of God before it was proclaimed on Mount Sinai. It is also called "the rest of the *holy Sabbath* unto the Lord." Verse 23; how it came to be the "rest of the *holy Sabbath*" the commandment informs us: "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day." Thus it is not the Jews' nor ours, but Jehovah's Rest-day. He then blessed and hallowed it—thus it became the *holy Sabbath*. This whole transaction took place before the fall of man. Gen. ii, 1-3; therefore the Sabbath cannot be a type of anything

in the plan of human redemption. The types are declared to be "shadows of good things to come;" [Heb. x, 1:] but who will admit that man's rest is the substance, and God's rest a mere shadow? The commandment points back to creation—not forward to redemption. As the separate precepts of God's law were previously known, this must have been included among them; for by this precept he was to prove their obedience to his law. Ex. xvi, 4, 28.

Notwithstanding this clear testimony from God's word, objections are urged because the observance of the Sabbath was not *commanded* when the Sabbath was made; but this objection may also be urged against the other precepts, which are acknowledged to be moral in their nature, and forever binding; and the tenth, which H. H. Dobney, in his admirable argument on the law, says might be used "as a key to the whole, by showing that they extend to the heart," [Rom. vii, 7,] is not even mentioned as a known duty, or its violation noticed before its declaration on Mount Sinai. And I must express my deep regret that Mr. Dobney, while examining the six precepts on the second table, to show the essentiality of them all to the manifestation of our love to our neighbor, did not also severally examine the first four, and show their perfect adaptation to the development of love to God. As a whole he speaks of them as follows:—

"As to the *First* part, is it not well to call on the creature to love, and reverence, and worship, and obey his all-wise and kind Creator, Preserver, and Benefactor, to whom he owes life and breath and all things, and on whom he entirely depends? Must it not be right to love perfect excellence and goodness,

to submit to perfect wisdom, to manifest gratitude for kindness? Must it not be right to worship God? and if so, right to worship him in the way which he may see fit to prescribe? And if all this be right, is it not of course right to require it? And if so, would it not therefore be wrong to dispense with it? Then this first part of the law cannot be excepted against."—*Future Punishment*, page 43.

We will now come directly to the consideration of the law of God as a whole, trusting that our examination will justify the declaration of the Psalmist, that God's "righteousness is an everlasting righteousness," and all his "testimonies are founded forever." Ps. cxix, 142, 152.

When God renewed to Isaac the promise of the land, [Gen. xxvi,] he said, "I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed, because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Verses 3-5. We have already shown that not only Abraham, but mankind in general before and after his day, had a knowledge of the same precepts which we now call *moral law*. But this testimony of God's own words to Isaac is still more explicit, as the scriptures inform us that *all* God's holy commandments were observed by Abraham. In 1 Chron. xvi, 14-18, it is said: "He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his Covenant, the word which he commanded to a thousand generations; which he made with Abraham, and his oath unto Isaac."

This can have no reference to the *promise* of the land to Abraham, as this is solely a “*covenant commanded*.” “And hath confirmed the same to Jacob for a *law*, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance.” This *promise* of “the land of Canaan” cannot be the *covenant commanded*, or the *law*. A *promise* and a *command* are things essentially different. *Both* are embraced in the *Abrahamic Covenant*, according to this scripture, as is also shown in Gen. xxvi, 3-5, above quoted. Here the Lord says he will perform the oath which he sware unto Abraham; viz., to give him and his seed the land, *because* Abraham kept his commandments—his laws; which as we have seen, is a covenant commanded to a thousand generations, “confirmed to Jacob for a law, and to Israel for an everlasting covenant.”

We find in the word of God many covenants as *promises*, or *mutual agreements*; [Gen. ix, 8, 13; xvii, 7; Ex. xix, 3, 8; Deut. v, 2; 2 Sam. xxiii, 5; Ps. lxxxix, 3, 4; Jer. xxxi, 31-35; Heb. viii, 7-13;] but only one covenant as a *law*, or commandment, namely, that upon which the promise to Abraham was based. Every promise of a blessing must be based upon some condition or command; for God’s gracious purposes are toward the righteous, (doers of right, 1 John iii, 7,) and it cannot be determined who are righteous and who are wicked, unless we have a law for a standard of judgment. Rom. iii, 20; 1 John iii, 4. Whatever may be the opinions of men respecting this covenant commanded, the word of God is safer and more satisfactory, and to this alone we appeal. In Deut. iv, 12, 13, Moses

said to the children of Israel: “And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude, only ye heard a voice, and he declared unto you his *covenant which he commanded you to perform, even ten commandments*. There is a manifest difference between *making* or *framing* a law, and *confirming* it. (See Webster.) Here we have a covenant of ten commandments *confirmed* to Jacob and Israel for an everlasting covenant, which Abraham kept, and thereby secured the promises, the fourth of which, guards the sanctity of the Sabbath. See Ex. xxxiv, 28. We are also informed that God’s holy covenant, which he confirmed to Israel and wrote on two tables of stone, contained only ten precepts or commandments. In Deut. v, 22, it is said, “These words the Lord spake unto all your assembly, in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more; and he wrote them in two tables of stone, and delivered them unto me.” Compare Ex. xx, 3-19; xxxi, 18; xxxiv, 28; Deut. iv, 12, 13; ix, 9-11. But many since that day have had “indignation against the holy covenant” and forsaken it, [Dan. xi, 30,] and to avoid its observance they endeavor to set aside the testimony of the holy men of old who have spoken in its favor. With many professed Bible students the writings of the Old Testament, are a mere dead letter; they boast much of the New Testament without considering the relation it bears to the Old. Such a feeling, I think, would never have obtained a place in their breasts had it not been fostered by their desire to avoid the fourth precept in God’s law. How far this feeling is just,

we may judge from what is said of the Old Testament writings in the New Testament. See Luke xxiv, 44; John v, 39, 46; 2 Pet. i, 21; Acts xvii, 2, 3; xviii, 28; 2 Tim. iii, 15-17. Mark well this last scripture: Paul can have no reference here to the New Testament, but those scriptures which Timothy had known "from a child." Much of the New Testament was written within a few years of the time that Paul wrote thus to Timothy; and some important parts, as the Gospel according to John, and the Book of Revelation were not written till many years after. He must, of course, have referred to the scriptures existing in the childhood of Timothy, (the Old Testament,) and declared they were able to make him "wise unto salvation through faith which is in Christ Jesus;" "given by inspiration of God . . . profitable . . . that the man of God may be *perfect, thoroughly furnished unto all good works.*" Solomon received special wisdom from God, and he declared that to fear God and keep his commandments, was the *whole duty of man.* These commandments, as we have seen, were ten in number. If God ever gave a law which was "*perfect*"—embracing in its requirements "*the whole duty of man,*" reason would teach us that no change in dispensation could make any change in such a law. But if a change were effected, it must certainly be the result of a clear necessity; and such change and necessity must be made apparent to all who were amenable to the law in its first form. Now we would inquire, if, amid all the prophecies speaking of the Advent of the Messiah and his glorious ministration under the New Testament, any intimation is given of a change in the law of God, or the substitu-

tion of a new one? The law was perfect, and could not be better—consequently no such thing could be expected in the prophets, neither is it found in the New Testament. To satisfy the mind on this point, we will inquire, What relation do we, as Christians, sustain to the purposes of God as revealed in the Old Testament? To ascertain this, we must examine briefly the promises made to Abraham and to David.

1. PROMISES TO ABRAHAM.—God made a promise to Abraham to give him and his seed the land; [Gen. xii, 7;] for an everlasting possession; [Chap. xvii, 8;] this inheritance he did not receive; [Acts vii, 2-5; Heb. xi, 13;] Christ is the seed to whom the promises were made; [Gal. iii, 16, 19;] we receive the inheritance by joint heirship with him; [Rom. viii, 16, 17;] hence, they that are Christ's are Abraham's seed, and heirs according to the promise. Gal. iii, 29. It has been shown from scripture that Abraham kept God's holy covenant of ten commandments, and they who are faithful are blessed with him. Gal. iii, 9. But we are informed by the Saviour, that if we are Abraham's children we will do the works of Abraham. John viii, 39. Faith in Christ does not, as some argue, release us from the obligation to keep God's holy law, any more than it did Abraham. See John viii, 56; Rom. iv, 1-3, 21-24; Gal. v, 6; James ii, 17, 21, 22, 26. But whatever may be our birth or profession, if we do not the works of Abraham we are not his children. John viii, 44; Rev. iii, 9. We would here suggest a few inquiries for the consideration of those who acknowledge no obligation to any law existing previous to the coming of Christ: 1. To what dispensation

do we look for our father in the faith? 2. Do Christians have any law of which Abraham was ignorant? 3. Did Abraham have any law which was not revealed to Moses? See Gal. iii, 8; Heb. iii, 17-19; iv, 1, 2; xi, 39; 1 Cor. x, 1-4.

2. PROMISES TO DAVID.—God promised to David to establish his kingdom and throne forever. 1 Chron. xvii, 11-14; Ps. lxxxix, 3, 4, 20-36. In this last quotation there is a condition stated, the non-observance of which would result in the punishment of his children, or the temporary subversion of the kingdom; yet the Lord declares in verses 33-36, that his faithfulness shall not fail. Notwithstanding their disobedience and consequent punishment, he would perform his promise to David, and establish his throne forever. The condition is expressed in verses 30-32: "If his children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes." But the children of Israel did transgress the law of God: "And the Lord said, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein, but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them; therefore thus saith the Lord of hosts, the God of Israel; Behold I will feed them, even this people, with wormwood, and give them water of gaul to drink, I will scatter them also among the heathen, whom neither they nor their fathers have known; and I will send a sword after them till I have consumed them." Jer. ix, 13-16. But God continued to call after them, and again told the

Prophet: "And thou shalt say unto them, Thus saith the Lord, If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants, the Prophets, whom I sent unto you, both rising up early and sending them, but ye have not hearkened; then will I make this house like Shiloh; and I will make this city a curse to all the nations of the earth." Jer. xxvi, 4-6. Still they would not hear, and he testified against them: "They are not humbled, even unto this day, neither have they feared, nor walked in my laws, nor in my statutes, that I set before you and before your fathers." Jer. xliv, 10. Therefore he saith, "Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant and trespassed against my laws." Hos. viii, 1. In Matt. xxi, 33-43, the Saviour brings this matter before the Jews, in the parable of the husbandmen, who would not render to the householder the fruits of the vineyard, but beat and stoned his messengers, and finally killed his Son, the heir, in order to seize the inheritance. His hearers passed sentence that the lord of the vineyard will destroy them and let it out to others who will render him the fruits in their seasons. He makes the application to them thus: "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." What fruit was required of them? They were required to keep the commandments of God, which he had set before them and before their fathers. Is it not evident that the same fruit, or the keeping of the same law is required of that nation to whom it was given? Therefore he said—"Whosoever shall

break one of these least commandments, and shall teach men so, he shall be called the least (shall be in no esteem—Campbell,) in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v, 19. Here the consequences of keeping this law, reach to the kingdom of heaven, and are not confined to the Jewish age or dispensation. Love to God, and obedience to his law, are the "fruits of the kingdom." The kingdom is "promised to them that love him; [Jas. ii, 5;] and "this is the love of God that we keep his commandments." 1 John v, 3. Thus we have the most conclusive evidence from the scriptures of truth, that the covenant that Abraham kept was the law of *ten commandments* written on the tables of stone, the *perfect law confirmed* to Israel, *ratified* by Christ in his teachings, and *established* by the faith of the gospel.

To those who say we are fallen from grace, or are under the curse, for keeping the ten commandments, we would propose the following questions: 1. If the Gentiles obtain the kingdom by bringing forth other fruits than those required of the Jews, where is it recorded in God's word? 2. If we are cursed for keeping the same law that the Jews were cursed for transgressing, how is that fact reconciled with the character of God as given in Mal. iii, 6, and James i, 17?

In our examination thus far we have seen, *first*, that the law existed before the *Jewish dispensation*; hence, it cannot be peculiar to that dispensation; and *second*, by the relation that we sustain to the promises of God having the law for their basis, or condition, that it comes down unchanged into the

present dispensation; and there is a perfect harmony in the writings of the Old and New Testaments on this subject. We will here place some of their testimony side by side:—

OLD TESTAMENT.

Deut. viii, 1.—All the commandments which I command thee this day shall ye observe to do, that ye may live.

Eccl. xii, 13.—Fear God and keep his commandments, for this is the whole duty of man.

Ps. xix, 8.—The law of the Lord is perfect, . . . the statutes of the Lord are right . . . the commandment of the Lord is pure.

Verse 7.—The law of the Lord is perfect, converting the soul.

Ps. cxix, 7.—I delight in thy law; also, verses 16, 24, 35, 47, 77, 92, 127, 143, 174.

Eze. xx, 19, 20.—Walk in my statutes and keep my judgments, and do them, and hallow my Sabbaths, and they shall be a sign between me and you that ye may know that I am the Lord your God.

Isa. xlvi, 21.—The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable.

NEW TESTAMENT.

Matt. xix, 17.—If thou wilt enter into life, keep the commandments.

Rom. ii, 13.—The doers of the law shall be justified.

Rom. vii, 12.—Wherefore the law is holy, and the commandment holy, and just, and good.

Gal. iii, 24.—Our schoolmaster, to bring us unto Christ, that we might be justified by faith.

Rom. vii, 22.—I delight in the law of God.

1 John ii, 3.—And hereby we do know that we know him if we keep his commandments.

Rom. iii, 31.—Do we then make void the law through faith? God forbid; yea, we nify the law, and make it establish the law.

Eze. xx, 11.—I gave them my statutes and shewed them my judgments, which if a man do he shall even live in them.

Prov. xxviii, 9.—He that turneth away his ear from hearing the law, even his prayer shall be abomination.

Rom. vii, 10.—The commandment was ordained to life.

Matt. xv, 9.—But in vain they do worship me, teaching for doctrines the commandments of men.

Beginning with the Abrahamic Covenant, we find a mass of testimony which it is impossible to evade, that the law of God, the ten commandments, are ever binding—that under all dispensations mankind are under the same obligation to observe them, and that they are viewed in the same light by the writers of both Testaments. But the “carnal mind” is particularly manifested in opposition to the fourth precept; and we will further notice some of the reasons why it should be observed, and the objections urged against it.

In Ex. xxxi, 13, the Sabbath is declared to be a sign between God and the children of Israel, that they might know that he was the Lord that sanctified them. An objection has been urged here that this referred to none but the children of Israel, and can have no reference to Christians of Gentile birth. Who, then, are the children of Israel referred to in this scripture? Certainly not rebellious, unconverted Jews; for they are not sanctified, and, therefore, are not entitled to the sign thereof. Not all the literal descendants of Jacob; for “they are not all Israel which are of Israel.” Rom. ix, 6. “Neither because they are the seed of Abraham are they all children.” Verse 7. Jacob was the first that was called Israel; but he was not called Israel till he pre-

vailed with God. Gen. xxii, 28. Then it is evident that they who prevail with God are truly Israel—they are sanctified. Compare Gen. xxi, 12; Rom. ix, 7, with Matt. iii, 9; John viii, 39; Rom. iv, 11; Gal. iii, 7, 9. But it must be evident to every one that the rebellious, “carnal mind,” cannot keep the Sabbath “according to the commandment.” See Ex. xx, 8; Isa. lviii, 13.

If this sign (the Sabbath) was given to the Jews alone, as some claim, then those who live in the present dispensation should not boast over them, as some do, since they enjoyed one privilege or blessing that nothing revealed compensates for the loss of; namely, the possession of a sign, and thereby the certain knowledge of their sanctification. Strike this from existence, and we search the sacred page in vain for a substitute. How many are “deceiving and being deceived” in this day of strong delusions; and how precious to the humble soul the God-given sign of sanctification! In the light of this fact we could no sooner think that the Sabbath was a Jewish institution, than that sanctification was a Jewish grace, not fitted for the “Christian dispensation.”

It is also urged that the *reason* given for the observance of the Sabbath was one bearing only on the Jews; viz., deliverance from bondage; [Deut. v, 15;] but it is evident from the reading of the passage that Moses was rehearsing to them matters with which they were already acquainted. Thus in verses 4, 5, he says the Lord talked with them, and he stood between the Lord and them; and in verse 12, he tells them to keep the Sabbath-day to sanctify it, as the Lord thy God *hath com-*

manded thee; and that the Sabbath should be observed "that thy man-servant and thy maid-servant may rest as well as thou." This he urges on *them* by the consideration that they were servants in the land of Egypt; but this does not argue that the Sabbath was not "made for man," as the obligation to give rest to "thy man-servant, and thy maid-servant," is stated in the commandment as given by Jehovah. Ex. xx, 10. The Israelites had received the institution of the Passover to commemorate their deliverance from Egypt; [Ex. xii,] and Moses does not, in Deut. v, speak of observing the Sabbath as a memorial of that event. God speaks his law for "all the world," [Rom. iii, 19,] and, therefore, does not mention the deliverance from Egypt in the fourth commandment, but the creation of heaven and earth, and the rest and sanctification of the Sabbath, at the end of the first week of time.

But whatever may be urged against the fourth commandment on the ground of its being Jewish, may also be urged against other commandments, and with equal force. The Sabbath was "made for man" at creation; it was blessed and sanctified at that time; [Gen. ii, 1-3,] its sanctity was declared, and its observance enforced before the other precepts of the law were given from Mount Sinai. Ex. xvi. When spoken there it was called the Sabbath [Rest] of the Lord—not of the Jews—because *he* rested, before any distinction of Jew and Gentile *could* be known. Ex. xx, 11. It was made a sign of the knowledge of God, and their sanctification. Ex. xxxi, 13. After the passion of our Saviour is foretold in Isa. liii, and through him the faithfulness and surety of God's promises, [chap. liv,] the invitation

is given to *every one* that thirsteth to come; and "nations that know not thee shall run unto thee;" [chap. lv,] therefore "the son of the stranger" may join himself to the Lord, and be brought to his holy mountain, and made joyful in his house of prayer, by keeping the Sabbath from polluting it, and taking hold of his covenant; for his house shall be called an house of prayer for *all people*; [chap. lvi,] after their unfaithfulness is reproved, [chap. lvii,] and their hypocrisy, [chap. lviii, 1, 2,] he promises that they shall delight themselves in the Lord, and feed on the heritage of their father Jacob, [Israel,] if they turn away their feet from the Sabbath, from doing their pleasure on his holy day, &c. Verses 13, 14. Thus the Sabbath is brought down by the Prophets, beyond the first advent of Christ, and to the coming of the nations to him in the present dispensation. Christ never broke the Sabbath, though often accused by the Jews of so doing. And it is well worthy of note, that, while the Jews were untiring in their efforts to sustain charges against his disciples, no accusation of Sabbath-breaking was made after the crucifixion.

With this testimony compare the evidence for the fifth commandment. There is only one place, [Gen. ix,] from which even an inference could be drawn that this commandment was known before the Israelites came to Sinai. Here it was given, (as our opponents claim,) not to, or for, the world, but the Jews alone; consequently the motive presented for its observance must be peculiar to the Jews. And as the objector claims that the Sabbath was only for them, as they alone had been delivered from Egypt; so the fifth was only for them, as they alone were

brought into the land of Canaan. See Ex. xx, 12. Paul speaks of this in Eph. vi, 2, as the "first commandment with promise;" but no promise is referred to but that given to the Jews on their way to Canaan. Can this be enforced on Gentiles in this dispensation, any more than the fourth commandment? And why need it? If fathers may break, with impunity, the fourth precept in God's holy covenant, may not their children, with equal propriety, break the fifth? See Mal. i, 6; ii, 7.

Again, it may as well be claimed that the second commandment is "modified" or "relaxed" under this dispensation, if not entirely "done away." Idolatry may be manifested in various ways—the first commandment forbids it in general, the second in one particular. Then the argument may be stated thus, in the language of our opponents:—"These particular forms of prohibition were well enough for the Jewish dispensation, where they, no doubt, served their purpose; but they are altogether unsuitable for the present dispensation. If it is wrong to make and worship graven images now, that fact must be plainly stated in the New Testament. But the declarations of the Apostle forbid such an idea: he plainly declares that 'covetousness is idolatry,' and we do well not to be 'wise above what is written.' It must be evident that those who endeavor to prove the abolition of God's holy Sabbath, cannot from the scriptures, enforce obedience on the part of their children, or convince the Pagan or Papist of sin. All the arguments generally used against the fourth commandment may also be urged against the first. Then the first, second, fourth and fifth would meet a like fate at the hands of those who, to avoid the

observance of God's holy day, strike a death-blow at his holy law, and endeavor to detract the justice and judgment which are the habitation of his throne.

Another method of avoiding the fourth precept in God's law, is to say that it was all the law of Moses; and Christ came and died to abolish it, and free us from its yoke. But I am unable to discover that Christ either came or died to abolish any law whatever. Would it not be a truly singular fact that God should give a law as a rule whereby moral agents were to develop their characters, so unfitted to the end for which it was given, that he was obliged to send his Son to die and release us from the obligation to keep it? This is not only making God such an one as themselves, but it is bringing him, unchangeable as he has declared himself to be, far below our sense of right and justice. But there is no such thing found in the word of God. "Christ died for our sins according to the scriptures." Sin existed before the Levitical law. To say that Christ died to abolish the law of Moses, is like saying that the traveler pursues his journey expressly to pass the mile-stones. He travels to reach a certain destination, and the mile-stones must necessarily be left behind. That was a system of types and shadows—when the substance is reached we follow the shadow no further. But there must be a substance before a shadow can be cast. Christ was as a lamb "slain from the foundation of the world." Rev. xiii, 8. He did not come to die, merely because that system of types was instituted, and needed to be removed; but that was instituted because he was coming to die. The objection reverses the true order of things, by placing the cause for the effect;

and must arise from taking a very superficial view of the work of our Saviour. In connexion with this, it has been said that the law which governed men under the former dispensation was faulty, and Christ came to take it away and introduce a better. This objection is raised from a perversion of Heb. viii, in making the "first covenant," read *first law*. We have before shown that the term covenant is used in different senses, and the remarks of the Apostle on the two covenants, which may be noticed hereafter, forbid the idea that any candid searcher for truth should be so mistaken. Before his death, the Saviour prayed, "O, my Father if it be possible let this cup pass from me." But it was not possible. He drank the cup prepared and imbibed by our sins. But if our sins were the transgressions of an imperfect, faulty law, all must admit that the law might have been set aside, and the transgressor freed from its yoke, without the death of the Son of God. And indeed it admits of a query, whether the transgression of a faulty, good-for-nothing law is morally wrong. In such a case the fault need not be reckoned on the part of the transgressor, but on the part of the Law-giver. If God gave man a faulty, imperfect law, which had a curse necessarily attached to it, as some claim, and man failed to develop a perfect, moral character under it, and was thereby lost, where would the blame rest? And would not God, under such circumstances, be unrighteous in taking vengeance? Rom. iii, 5.

That the law of moral precepts, the transgression of which occasioned the death of the Son of God, is distinct from that law of types and shadows, which was instituted in view of his death, is so plainly re-

vealed in the scriptures, that it would seem impossible for any candid Bible student to deny it. Yet it is denied; and as we have quoted passages to show the perfect agreement of the writers of the two Testaments, when referring to God's holy law, it may be profitable to show their different methods of speaking of that, and the ceremonial or Levitical law.

MORAL LAW.

Ps. xix, 11.—In keeping of them (commandments) there is great reward.

Ps. xix, 7.—The law of the Lord is perfect, converting the soul.

CEREMONIAL LAW.

Heb. vii, 18.—For verily there is a disannulling of the commandment going before for the weakness and unprofitableness thereof.

Heb. x, 1.—For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer year by year continually, make the comers thereunto perfect.

Matt. v, 19.—Whosoever, therefore, shall break one of these least commandments which went out from us and shall teach men so, he have troubled you with shall be called the least in the words, subverting your souls, kingdom of heaven: but saying, Be circumcised and whosoever shall do, and teach keep the law, (see verse 5,) them, the same shall be called great in the kingdom of heaven.

Acts xv, 24.—Forasmuch as we have heard that these least commandments which went out from us and shall teach men so, he have troubled you with shall be called the least in the words, subverting your souls, kingdom of heaven: but saying, Be circumcised and whosoever shall do, and teach keep the law, (see verse 5,) them, the same shall be called great in the kingdom of heaven.

Ps. cxix, 152.—Concerning thy testimonies, I have known of old that thou hast founded them forever. See verse 160.

Heb. ix, 10.—Which stood only in meats and drinks, and carnal ordinances imposed on them till the time of reformation.

Rom. vii, 14.—For we know that the law is spirit-made, not after the law of a carnal commandment.

Heb. vii, 16.—Who is

If one and the same law is spoken of in all these passages, then we may despair of ever arriving at correct conclusions from such contradictory statements. By comparing Matt. v, 19, with Acts xv, 24, it will be seen that if the same law is referred to, the Apostles have deprived themselves of the promised blessing "in the kingdom of heaven;" but when we consider that the "law of Moses" was the subject of debate in the Apostolic council, all is plain. See Acts xv, 5-10.

It is plain that Christ did not die to abolish any law; [Matt. v, 17-19;] but to redeem us from the transgression of his Father's law that the sinner condemned to death, [Rom. vi, 23,] should not perish, but have everlasting life. John iii, 16. If the next position of the objector is true, viz., that he came to introduce a new and better law, then we may safely say his mission was completely a failure: for no such law is found in the teachings of Christ or his apostles. Here we will venture the assertion that *no new principle of morality is taught in the New Testament.* Then where is that law *better* than the *perfect* one previously given? ~~X~~ None of the scriptures teach that Christ came as a law-giver, but as a Saviour from sin. ~~X~~ Neither can it be true that he altered or relaxed the law of God in any particular. But if that was abolished, what became of the first commandment? The answer to this question, as an opposer gave it to me, was, that only the *ceremonial* part of the law (the fourth precept) was abolished, and the remainder greatly enlarged—that the principle of the first commandment could be discovered in the writings of the Apostles. Then in the former dispensation, it was fully declared in def-

inite terms: in the present, we must endeavor to trace the principle in the writings of the Apostles, who do not make any particular mention of it. An enlargement truly from definite to indefinite! Part of a perfect law abolished—other parts obscured, and thus it is incomparably better than it was before! But inasmuch as that is the only moral code ever given, and the New Testament brings to light no new principles of morality, but only *ratifies* and *establishes* those taught in the Old, [see Matt. v, 17-19; Rom. 3, 31; 2 Tim. iii, 15-17,] can those who say that the law was for the Jews only, show that any moral law was ever given to the Gentiles? or prove that the Gentile world was ever designed to be placed under moral restraint? And if the offense of the Jews, as has been shown from the scriptures, was the transgression of that law, why are they not restored to the favor of God, if that law is abolished?

But if it could be shown that another law had been given in the New Testament, why should it be called a *better law* than that given on Mount Sinai? Could it be more just in its nature? That was perfect. Could it be more replete with moral obligations? That embraced the whole duty of man. Could its observance tend to better results? That was ordained to life. Rom. vii, 10; Lev. xviii, 5; Eze. xx, 11; Matt. xix, 17. Is it contended that that produced the death of the transgressor, [Rom. vi, 23,] insomuch that it is even called death, [2 Cor. iii, 7,] because all have transgressed it? Rom. iii, 23. We would then inquire, Has God ever promised life to the disobedient, even in the New Testament? Does the Gospel justify all, without distinction of character? Our opponents boast of the Gospel of

Christ as though it was impossible for the most incorrigible sinner to die, since the ushering in of the present dispensation! But can they show that the law would ever curse those who obeyed it, or that the gospel will save those who disobey it? 2 Thess. i, 7, 8. The light of the Gospel results in the condemnation of those who reject it. John iii, 19. Jesus said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John xv, 22. Could not the Jews, therefore, claim, with equal propriety, that the Gospel of Christ was a curse unto them? Again, Paul says of himself and fellow-laborers in the Gospel, [2 Cor. ii, 15, 16,] that they are unto God a sweet savor of Christ in them that perish—even the savor of death unto death. Why do not our opponents reject the Gospel for all these things?

But further, if that law was perfect, embracing in its requirements the whole duty of man, (and so it must have been, or the scriptures are not true,) then every principle of morality that could arise out of our relation to God or our fellow-men must have been embraced in it. To suppose otherwise, were to suppose that God did not require holiness under the past dispensation; but this supposition is contradicted by his word. Lev. xi, 44. If all the moral duties growing out of our relation to God and our fellow-creatures were included in that, then none remained to be added thereafter; and if that be abolished, and another substituted, the one so substituted must be as extensive in its requirements as that was, or else it would not include the whole duty of man, and hence would be imperfect; but such a law (an imperfect one) will not be contended for. Therefore we

will consider it granted that the *new law* must be as comprehensive as the old one. But it is not possible to even imagine how such a thing can be, *unless the two laws are exactly alike!* I can no more comprehend the existence of two complete, perfect rules of moral action, both embracing the whole duty of man, yet different, than I can comprehend the existence of two supreme Deities, both essentially holy in their natures, yet not alike. And we hazard nothing in saying that it is just as impossible for God to create two different, complete rules of moral action, as to create a duplicate of himself. An examination of this declaration is only needed to satisfy any one of its correctness.

The Apostle Peter, exhorting to obedience and holiness, says, [1 Pet. i, 15, 16,] "But as he which hath called you is holy, so be ye holy in all manner of conversation. ~~X~~ Because it is written, Be ye holy, for I am holy." See Lev. xi, 44; xix, 2; xx, 26. Is not the requirement for holiness the same in both Testaments? we are required to be holy, because God is holy, and we are to be like him. So the Saviour said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." ~~X~~ Matt. v, 48. And this is not an unreasonable requirement—only equivalent to that of loving God with all the heart. It is an acknowledged law of the human mind that man is assimilated to the object of his worship. If he worships a being of a depraved character, the more he contemplates the character of that being—the more he loves it, the more degraded and depraved he becomes. Witness the heathen nations, who worship monstrous beings of various kinds, and themselves become monsters of depravity. On the other

hand, if the object of his worship is possessed of a pure and lovely character, the more worshipful and devoted he is, the more lovely he will become in temper and disposition. An intelligent being, possessed of creative power—in other words, being supreme—must have the right to command the worship of his creatures; and if so, to prescribe also the form of worship; (without which the command would be a nullity;) his own character being an index to the form of worship prescribed. The character of God is declared in the passages referred to—he is holy; and also in 1 John iv, 8, "God is love." These declarations of the character of God are a sufficient guarantee that a system or form of worship, or rule of action, required by him, would be perfect, holy, like his own character, the embodiment of love. For such a being to require the creature to love and adore him, is only to provide for the creature's own best good—to point out the way whereby the created being may be like his Creator—pure, lovely, holy, and of course, happy. The idea of obedience to right laws tending to the happiness of the moral agent, has been beautifully illustrated by a late writer:—

"Happiness depends on the state of our minds, and the feelings which are prevalent there. Now the law of God prescribes exactly that class of affections, and that only, which invariably and necessarily produces enjoyment in the existence and exercise of them—Love. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself.' And so 'Love is the fulfilling of the law.'

"Allow the imagination to bring such a state of mind before you as your own; just try the experiment of imagining how you would feel, if every selfish, unlovely emotion, had become utterly extinct, leaving no trace behind, and pure love to all beings animated your breast; the heart filled with holy love and reverence for God, so that you exulted in your relation to him, and delighted in all his will; love to God supremely, and to all his creatures subordinately—why, your cup would be full to overflowing, and you would be ready to shout aloud for joy. Thus admirably is God's law adapted to secure the perfect happiness of every one that observes it. Thanks be to God for such a law!"—Dobney, pp. 46, 47.

That God designed that his creatures should be holy and happy, none can deny; and that obedience to his law was the appointed means to secure this very desirable state, is equally evident from the reasons and scriptures offered above; and other scriptures declaring that righteousness consists in keeping the law. Deut. vi, 25. His law is the transcript of his own divine mind, the revelation of his holy will. The keeping of his law is his own prescribed form of worship; and no worship is acceptable without it. Therefore he says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. xxviii, 9; see also, Matt. xv, 9. How can any one become like God—holy—without worshiping him? And how can any one worship him and not keep his commandments? These contain his own prescribed rule, or standard of holiness. But if that law was the rule whereby man might become like God, holy, in the former dispensation, can any other rule be follow-

ed in this dispensation, and the agent still develop a holy character? Or in other words, has God's holiness changed in its nature, or is it the same that it was in times past? Thus we see there is a material point at issue. As God requires his creatures to be holy, he must give them a rule or standard of holiness. But if there are two rules essentially different in the two dispensations, then the holiness attained by the two rules must be essentially different, as it is impossible to arrive at the same point by going in different directions. Thus it is shown that a change of the moral law of God involves a change of the divine perfections, which is a manifest absurdity.

The testimony given to show that God's holy covenant of ten commandments reaches into the New Testament, we consider perfectly conclusive; while there is not the least evidence to show that Christ, in his teachings, referred to any other law than that spoken of by David, Solomon, and the Prophets; nor that the apostles referred to any other (moral) law than that spoken of by the Saviour in Matt. v, and other places. As no line of distinction is drawn by any of them, it is evident that no distinction exists. It is spoken of in the same terms, as possessed of the same nature, its observance securing the same blessings, its violation attended with the same fatal consequences. Christ, in his teachings, never referred to any law to be developed in the future, but always spoke of one as then existing. In Matt. v, 17, he says that he came not to destroy the law or the Prophets. The minds of the people who heard this sermon, [Chap. vii, 28,] must have reverted to the law written in their scriptures, as readily as to the

Prophets in the same; and the more so as he quotes from the Decalogue, and declares that he who breaks the least of these commandments, shall be least in the kingdom of heaven. (Not the Jewish church or dispensation.)

Some stress has been laid on the word *fulfill*, as though in fulfilling the law he abolished, or did it away. But he said he came not to destroy it, and I am unable to discover any difference between abolishing a law and destroying it. When a law is abolished what further can be done to destroy it? Then it is supposed, or at least argued, that we are not under obligation to observe any part of the law that has not been plainly re-enacted since the crucifixion. We have already shown how fatal that would be to other moral precepts besides the fourth commandment. In Matt. vii, 12, the Saviour testifies to the perfect agreement between the law and the gospel; and, also, in chap. xxii, 37-40, he shows that they are the same in essence—resting on the same fundamental principles. In chap. v, 17, he speaks of the law and the Prophets in the same manner: "Think not that I am come to destroy the law or the Prophets: I am not come to destroy, but to fulfill." Then the same conclusion should be drawn in reference to the law and the Prophets; if the law is abolished, so also are the Prophets; and we should no longer quote from the prophecies of the Old Testament, or only so far as they are re-established, in plain terms in the New Testament. But this, our no-law friends will not agree to: they quote as readily from the Old Testament to sustain their theories, as any other class. But the scriptures do not justify the conclusion that in fulfilling the law, he did it away

abolished, or made it void; and those who urge an objection on the word fulfill, change the issue when they come to other passages. Thus, when James speaks of the "royal law," they deny that it means the Decalogue, but the simple declaration, "Thou shalt love thy neighbor as thyself." Then to bring their two positions together it would read thus: "If ye abolish the royal law according to the scriptures Thou shalt love thy neighbor as thyself, ye do well." See also Matt. iii, 15; Gal. vi, 2; Rom. xiii, 8-10. By an examination of the above scriptures, it will be seen, that any argument that would prove that Christ abolished the law, and releases us from the obligation to keep it, by fulfilling it, would prove a total release from all moral obligation, and that by our own action, independent of the assistance of the Saviour to abolish moral principles for us!

The words of our Saviour recorded in Matt. xxii, 37-40, are often quoted to prove that he discarded the old law of ten precepts or commandments, and substituted a new one of two precepts; but on examination it will be found that his words plainly prove the contrary. Instead of bringing in any new law or principles, he quotes Deut. vi, 5, and Lev. xix, 18, and says, *On these hang all the law.* He does not say, in this dispensation *these are all the law;* but that *all* the law depends on them. [Whiting, Campbell.] Then *all* the law must, of course, be something more than these. Our opponents will doubtless admit that the first three, and last six commandments in the Decalogue naturally depend on these two principles. If a man says he loves his poor neighbor, and will yet see him suffer cold or hunger, without giving him of his abundance the things that his neighbor needs,

we can have no confidence in his profession;—if he loved him he would minister to his necessities; [Jas. ii, 14-16;] and if *any one* of these six precepts is violated, it shows a want of love to our fellow-men; as these commandments grow out of our relation to one another. So it will be acknowledged that if any man breaks the first three commandments, or either of them, he is wanting in love to God, as they depend on this principle. But when the first three are fully observed, the principle of love to God is not yet fulfilled, as developed by the words of the Saviour above quoted. He says not that *three-fourths*, or *nine-tenths* of the law depend on those two great commandments, but *all* the law; and no one can deny that the Sabbath commandment is in the law. Hence, the Sabbath depends on those principles as surely as any other moral precept. And as the observance of the last six manifests our love to our fellow-creatures, growing out of our relation to one another, so the observance of the first four, shows our love to God, because they all grow out of our relation to him, as our Creator, and Supreme Moral Governor; and no one can show that the principle of this first great commandment would not be violated by polluting the Lord's holy Sabbath, as much as by profaning his holy name.

As we find no reason to suppose that the Saviour referred to any other law than the one acknowledged at the time of his coming, we will pass on to consider the writings of the Apostles on this subject. Paul to the Romans and Galatians speaks much of *the law;* and we must ascertain whether he brings in a new law, or refers, as did the Saviour, to the one previously existing. It is confidently asserted by

some, that the argument of Paul to the Romans, especially chapters ii, iii, is respecting the law of circumcision, and written only to the Jews; and that the law established, is the "law of faith" in Christ. If the law established was the law of faith, would not the question in chap. iii, 31, be superfluous? Do we then make void the law of faith through faith? But if the *commandments of God* are established by the *faith of Jesus*, then the words of the Apostle are pertinent. That the Apostle addresses the Jew particularly in some places, we admit, but that the epistle was not written for the Jews exclusively is evident from the very commencement. He expresses his desire to come to them that he might have fruit among them also, "even as among other Gentiles," and says, The gospel is the power of God through faith unto salvation—to the Jew first, and also to the Greek. Chap. i, 13, 16. In this same chapter he gives a catalogue of crimes which have generally been placed to the account of the heathen world, but Paul adds, "Thou art inexcusable, *O man, whosoever thou art*, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." Chap. ii, 1. In chap. iii, 9, he says that he has before proved both Jews and Gentiles, that *they are all under sin*; evidently referring to chap. ii, 1, as above. He further says that God will render to *every man* according to his deeds—to the Jew first and also to the Gentile; for there is no respect of persons with God. Chap. ii, 6, 10, 11. Thus the question of national difference or preference is settled; yet we wish to have it borne in mind that Paul acknowledges two classes, Jew and Gentile, and brings them both up

for examination in this scripture. He then says that as many as have *sinned without law* shall also perish *without law*, and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men. Verses 12, 16. We must here bear in mind that the authorized definition of sin, is, "the transgression of the law." 1 John iii, 4. Then what does the Apostle mean by the words, sinned without law? for he also affirms that "where no law is, there is no transgression." Rom. iv, 15. According to these plain declarations, in the entire absence of law, there can be no sin. And if sinning without law and perishing without law, be in the entire absence of law, it will conflict with another declaration, that, "Sin is not imputed where there is no law." Chap. v, 13. Verses 13-15, of chap. ii, are parenthetical and explanatory of verse 12, by which the meaning of this apparently obscure passage is made clear. We will still bear in mind that Paul is speaking of two classes—Jews and Gentiles. The Jews heard the law; but this gave them no pre-eminence; (except in privilege, chap. iii, 1, 2;) as the *hearers* of the law are not just before God, but the *doers* of the law shall be justified. ~~X~~ James says we should be doers of the word, and not hearers only, as the hearers may be forgetful; "but whoso looketh into the perfect law of liberty, and *continueth* therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," or doing, margin. Jas. i, 22-25. ~~X~~ We have shown from the scriptures that the knowledge of God's law was general upon the earth before it was spoken to Israel from Sinai. The Hebrews had as little chance to know it as any peo-

ple on earth. Ex. iii, 7; iv, 23. The Gentiles did not hear it spoken from Mount Sinai; but had a previous knowledge of its requirements—had the work of the law written upon their hearts; this is further manifest in that they might do the things contained in the law; and their consciences must be enlightened by it, in order to bear witness to the propriety or impropriety of their actions, and thus they were enabled to accuse or excuse one another, as the case might be. In verse 17, he addresses the Jew thus: "Behold thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law." If any doubt remains as to what law is spoken of in this epistle, the doers of which would be justified, here it must be settled; it is the law that the Jew was instructed out of, and rested in; by which he also knew God's will; the law that teaches that a man should not steal; [verse 21;] that says that a man should not commit adultery; [verse 22;] that led to an abhorrence of idols; the transgression of which dishonors God, [verse 23,] and was an occasion for the Gentiles to blaspheme his name. Verse 24. 2 Sam. xii, 14.

There are two expressions in the foregoing verses, which we wish to notice more particularly. The Jew, who was instructed out of the law, is said to know the will of God. The Saviour uses the same words in John vii, 16, 17: "My doctrine is not mine, but his that sent me." If any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself." Here Jesus gave them a test whereby they might discern the truth-

fulness of his doctrine, and know that it was of God; and it is not every one that says to Jesus, "Lord, Lord," that shall enter into the kingdom of heaven, but they who do the will of the Father in heaven. But in order to do the will of God, it must be expressed in such a manner that it can be done or performed. The mere declaration of a fact, however true, cannot be done—the expression of his will to be done must contain a rule of action, a law. Hence if any man do the law of God, he will be competent to judge of the doctrine of the gospel of Christ, whether it be of God. The law embracing "the whole duty of man," is a perfect expression of his will; and as the doctrine of Christ is of God, there is a complete harmony between them. Man was under condemnation for the transgression of God's law—God was in Christ reconciling the world to himself—to save them from their sins; [Matt. i, 21;] hence there must be a perfect agreement between the Father and the Son—the will of God and the doctrine of Christ—the law and the gospel. This agreement is so perfect, so beautifully harmonious, that he that keeps the law of the Father, knows the doctrine of the Son; and in the day of his coming they shall know that he is in the Father, and they in him, and he in them. John xiv, 3, 20. O glorious time! Hasten the day, dear Saviour, when the kingdom of our God shall come, and his "will be done" on earth as it is done in heaven.

Again, Paul asks, "Thou who makest thy boast of the law, through breaking the law, dishonorest thou God?" This was the great offense of the Jews. When the nations of the earth were given to wickedness, God confirmed his law to Israel for an ever-

lasting covenant. 1 Chron. xvi, 17. The transgression of this law, as the Apostle declares, dishonors God. The word of the Lord by Malachi, says: "A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear?" saith the Lord of hosts, unto you, O priests, that despise my name." Chap. i, 6. This reproof of the priests continues in chap. ii, where it is said, The priests' lips should keep knowledge, and they should seek the law at his mouth. Verse 7. But ye are departed out of the way; ye have caused many to stumble at the law. Verse 8. Thus they dishonor God by transgressing the law; though they made their boast of him, and professed to honor him as their father. See John viii, 38-44.

But it is claimed that the "law of circumcision" is spoken of in the latter part of the second chapter of Romans and throughout the third. Now I do not know of any such law as "the law of circumcision." I read that God made a covenant with Abraham, and gave him circumcision as a token, seal, or earnest of that covenant. Gen. xvii, 11; Rom. iv, 11; Eph. i, 13, 14. The seal of the covenant is distinct from the covenant itself, as the seal of a bond is neither the bond itself, nor the condition of the bond. Circumcision was given as a sign or seal of righteousness—the righteousness, of course, existing prior to the giving of the rite. Rom. iv, 11. So that circumcision, or the sign of righteousness, is of avail, only where the righteousness exists; therefore Paul says, [Rom. ii, 25,] "circumcision verily profiteth if thou keep the law," i. e., the seal is valid where the righteousness exists; "but if thou be a breaker of the

law, thy circumcision is made uncircumcision;" i. e., if the righteousness is wanting, the seal or sign thereof is of no consequence, because it signifies nothing. Consequently the uncircumcision by nature, or Gentiles, if they fulfill the law, shall judge those who by letter and circumcision transgress the law. Verse 27. Hence circumcision is of no consequence only as it is connected with the observance of the law; as is said in 1 Cor. vii, 19, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." In these passages there is a very plain distinction between *circumcision* and *the law*. He further declares that the distinctions of Jew and circumcision, in the sense they were formerly considered, are at an end. Circumcision is the operation of the Spirit of God on the heart, [Rom. iv, 11; Eph. i, 13; iv, 30; 2 Cor. i 22; Col. ii, 11;] and those whose hearts are thus operated upon are Jews inwardly. Matt. iii, 9; John viii, 37-44; Rev. iii, 9.

The question which follows in Rom. iii, 1, would naturally arise after such declarations, "what advantage then hath the Jew?" And the answer is in no way contradictory to the minds of those who have noticed the privileges conferred on them as a people. Please examine Deut. iv, 7, 8; Ps. cxlvii, 19, 20; Rom. ix, 4. The chief advantage or privilege, being this: that to them were committed the oracles of God. This advantage certainly could not consist in receiving something of no value, but the "lively oracles to give unto us." Acts vii, 38. For what if some did not believe? Will not their unbelief destroy the faithfulness of God? By no means. God's word is sure, if men have not believed; for if

their unbelief made the faithfulness of God without effect, he would not be justified in threatening, and clear in judgment. Macknight, verses 3, 4. See Ps. li, 4. Here the justice of God's threatening and judgment is made dependent upon the perpetuity of these oracles given to the Jews.

But some seem to suppose that transgression, or sin, is necessary to the development of God's grace; and because the manifestation of his grace redounds to his glory, our sin, transgression, or unrighteousness, (for all unrighteousness is sin,) will commend his righteousness. God would of course be unrighteous in taking vengeance on the very act which glorifies him. And if this be so, "*How then shall God judge the world?*" (Not the Jews alone.) If my lie more fully develops his truth, making it abound to his glory, why am I counted a sinner? [see 1 Cor. vi, 20,] and why not add, "Let us do evil that good may come?" To make the meaning still more plain let us use a familiar illustration: A parent has told his child that all unrighteousness is sin, and sin is the transgression of the law; and has given him (the son) certain laws. The father ascertains that his son has transgressed one of his commands, and calls him to an account for his sin; but being full of love and compassion for his son, he says: "My son, for this transgression of law, or unrighteousness you deserve to be punished; but I have no pleasure in your pain, and would rather you would cease from sin, and be free from punishment; therefore, I forgive you this sin, if you will act in conformity to my will in the future. [See Eph. ii, 4-8; Rom. vi, 23; Eze. xxxiii, 11; Acts v, 31; Matt. iii, 8.] Soon after this, the father finds that

his son has been guilty of committing other sins; and on being again called to an account, he justifies himself thus:—"When I first transgressed your laws, your mercy was manifested in the forgiveness of my sin, or transgression; and your love and mercy were never so strikingly manifested as then. Now in order more fully to develop those noble traits of character, and give room for richer displays of your grace, I have committed other sins. But you will not be justified in judging me, as my unrighteousness commends your righteousness, and my disobedience gives room for a display of your love and mercy. You said you were slow to anger and plenteous in mercy; [Jonah iv, 2; Joel ii, 13; Ps. lxxxvi, 5,] and if you pass by my sin, my lie will cause your truth to abound to your glory; suffer me, therefore to do evil that good may come. Further, I enjoyed your favor, or grace, which abounded over my first transgression; now, I fear if I keep your commandments, I shall fall from grace; therefore I must continue in transgression, or sin, that your grace may abound!!" Would this reasoning satisfy the parent who knew that his law was founded in justice, and that those only were deserving his love who kept it? [Ex. xx, 6,] yet this is the method of reasoning adopted by those who strive to make void the law through faith; but Paul says their damnation is just. Here we would ask the objector to examine the following points:—1. What law does Paul speak of in Rom. ii, 13, the doers of which shall be justified? Lev. xviii, 5; Deut. vi, 25; x, 12, 13; Eccl. xii, 13, 14; Eze. xx, 11, 12; Matt. v, 19; xix, 16, 17. 2. Does he not continue to speak of the same law in verses 17-25, and chap. iii? 3. If circumcision were prof-

itable to the law-keeper, and otherwise counted for uncircumcision, were not the oracles of Rom. iii, 2, and Acts vii, 38, the precepts of the same law by which the Jews had advantage, and circumcision profit? 4. Does not Paul clearly show that God will judge the world by these oracles, without respect to persons, or national distinctions?

By doing this law, which the Jews had directly committed to them, they would have been justified; but having heard it, they broke it, and thereby put themselves on a level with the Gentiles: all being under sin. Rom. iii, 9. The scripture is quoted in verses 9-19, to prove that no one has kept the law; and the law speaks to them that are under the law, that every mouth may be stopped, and all the world become subject to the judgment of God. (Margin.) From this it is clear that all are under the law; because all have sinned. Even as Christ was made under the law, [Gal. iv, 4.] by being made sin for us; [2 Cor. v, 21.] having our iniquities laid on him. Is. lxx, 6. And for the reason that all have sinned, no flesh shall be justified by the deeds of the law. Rom. iii, 20. Mark well this point. There is no contradiction between this declaration, and Chap. ii, 13; where it is said, "The doers of the law shall be justified;" as he here shows that none shall be justified by it, because there are no doers of it. So now, instead of being justified by it, they are condemned by it; for by the law is the knowledge of sin. No conduct can be proved sinful, except by the law. The theories of some men lead them to a conclusion different from that drawn by the Apostle; but we would inquire, Does the law condemn an innocent man? if not he must be justified by it; as justifica-

tion and condemnation stand as opposites, and there is no intermediate state between them.

Now, inasmuch as all are under condemnation, none can be justified by the law: if any are saved, or justified, it must be by the manifestation of God's righteousness, independent of our obedience, or without the law; we having forfeited everything by our transgression. This righteousness is witnessed by the law and the Prophets; [Matt. vii, 12; Gal. iii, 24; Acts x, 43.] and is by faith of Jesus Christ unto all, and upon all, that believe; for there is no difference; for all have sinned. Justification comes freely (and only) by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to manifest his grace, by his own forbearance, forgiving our sins. It is by faith in his blood that we have redemption; [verse 24; Eph. i, 7; Col. i, 14; 1 Pet. i, 18, 19; Rev. v, 9.] for the wages of sin is death; [Rom. vi, 23.] and the life is (in) the blood; [Gen. ix, 4; Lev. xvii, 11, 14; Deut. xii, 23.] therefore the blood is given to make an atonement; [Lev. xvii, 11.] and without shedding of blood is no remission. Heb. ix, 22. Then Christ died for our sins; [1 Cor. xv, 3.] and his blood cleanseth us from all sin; [1 John i, 7.] and for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions under the first testament, they which are called might receive the promise of eternal inheritance. Heb. ix, 15. Then the death of the sinner is certain; because the law condemns him, he not being a partaker of God's righteousness through faith in the blood of Christ; and the death of Christ was absolutely necessary to our salvation, according to the above

scriptures; that God might be just, and the justifier of him that believeth in Jesus. Verse 26. What is necessary that God may be just? Justice demands the enforcement or maintenance of just laws, or principles. In order to the observance of such principles on the part of the agent, the law or rule of action by which he is to be governed, must, of course, be just; then to fully meet the demands of justice, the sanctions or penalties of such law must be rigidly enforced. The judge would not be just, who would let the condemned criminal escape; and the justice of God would not be approved, should he pass lightly by the transgression of his law, placing no difference between the righteous and the wicked. Gen. xviii, 25. The righteousness of God by faith of Jesus Christ is declared that he may be just, or maintain the principles of justice, and yet justify those who believe in Jesus, though they had transgressed these principles, or laws. The next inquiry is, What are the principles which God must maintain in order to vindicate his justice. Of course they must be the precepts of the law which the sinner has transgressed; otherwise he might be just, though he did not punish the transgressor. Now if God has ever given a law by which moral agents were to develop their characters, and has changed, modified, or relaxed the law in any particular, to accommodate it to the circumstances of the transgressor, his justice would be relaxed in the same degree; and after such relaxation, the justice of God's government could not be viewed in the same light by intelligent moral beings that it would, had he strictly maintained the pure principles of his government.

The respect for law decreases in proportion to the possibility of the sinner to escape its penalties.

Again, the principles to be maintained by God in order to his being just, must be the same that man would be justified in observing. Then if man would be justified, or stand uncondemned before God, by doing the law, it is manifest that the law itself contains the principles of justification. This is what God must maintain to be just; and we have already shown how he can justify those who have faith in the blood of Christ, while he vindicates his holy law by letting its penalty fall on the Saviour. Salvation thus given excludes boasting, and brings, Jew and Gentile on the same level; and thus, instead of making void the law of God through faith in Jesus Christ, it is *established*, maintained and vindicated by the death of Christ for its transgression. Verse 31. This holy law has so long been despised and rejected of men, that some of its friends and advocates have so far given way to popular prejudice and early education, as to suppose that the doers of the law would not be justified by doing the law, but by faith in Christ;* but we trust that all those who have followed us thus far in the examination of the nature of the law, will see that it is fully sufficient to justify and protect the observer of it: if it is not, it is weak and unprofitable indeed, and the righteous might well say, "It is vain to serve God: and what profit is it that we have kept his ordinances?" Mal. iii. 14. "O that there were such an heart in

*By this we would not be understood as teaching that any one, since the fall of Adam, can do the law, unaided by faith in Christ.

them, that they would fear me, and keep my commandments always, that it might be well with them and with their children forever!" Deut. v, 29. But if any are yet disposed to deny the justifying nature of the law, we would inquire of them, If man had never broken the law, would he have needed a Saviour? Or, if Christ had broken the law, could he have been a Saviour? A little examination must satisfy all on this point.

Abraham was justified by faith, [Rom. iv,] his faith being made perfect by his works; [Jas. ii, 22;] and though he were justified by works, he could only glory before men and not before God; as he would have been, even then, an unprofitable servant. Luke xvii, 10; Job xxii, 3; xxxv, 7, 8. He was justified by the faith that he had before he was circumcised, that he might be the father of the faithful, though they be uncircumcised; for all the blessings of the covenant rested on God's promise, and not on the law; for if they had rested on the law, the promise would be of no effect, as all had transgressed the law; then faith would have been void. Verse 14. By the law is the knowledge of sin; and all have sinned. Hence the law, instead of securing blessings, worketh wrath. Verse 15. But now being justified by faith, [Chap. v, 11,] we have peace with God through our Lord Jesus Christ; for we have been at enmity with him by wicked works; [Chap. viii, 7; Col i, 21;] with neither disposition nor means to be reconciled to him; this he effected by the death of his Son. Rom. v, 9, 10. The idea previously considered is shown in verse 13 and onward: For until the law, sin was in the world; but sin is the transgression of the law; therefore before

the law was given on Mount Sinai, the principles of the law were known and transgressed. For death entered by sin, and those who lived from Adam to Moses were judged as sinners, but sin is not imputed *when there is no law*. These verses clearly prove our position, that the phrases, *the hearing of the law*, and the *entering of the law*, and "*until the law*," refer to the giving of the law on Mount Sinai. In verses 20, 21, the offense (sin) existed before the law was given, and the law entered that sin or transgression might abound, as sin is known by the law; [Chap. iii, 20;] but where sin abounded, grace through Christ much more abounded. Sin reigned, or triumphed, unto death; but grace has triumphed over sin unto eternal life, *through righteousness*. Now all unrighteousness is sin, or transgression [1 John v, 17;] and righteousness must be the opposite—obedience. Hence grace is triumphant, bringing eternal life through obedience.

Some might suppose that obedience to the law was only required of Christ, and not of us, because it is said, [Rom. v, 19,] "By the obedience of one shall many be made righteous." But if the conclusion which we have drawn from the above scriptures is correct, to wit, that righteousness and obedience are synonymous, then the meaning is this: "By the obedience of one shall many be made obedient;" and this is in accordance with the whole tenor of the sacred writings. God gave a perfect law—obedience to it was man's whole duty, and he would have lived, had he done it. But he transgressed it, and was thereby brought under condemnation. God loved him even in his sinful state, and sent his Son to die in man's stead. The death of his Son was necessa-

ry, because his law was holy, just and good, and must be maintained. Would it not be reasonable to suppose, that, in the death of his Son, God desired rather to bring the transgressor back to obedience to his law, than to release him from further obligation to keep it? If the nature of the law remained unchanged, as it must, being perfect, a rule of holiness, containing justifying principles, then the transgression of it must still be wrong, or sinful, and of course still tending to condemnation; and if through the death of Christ we are released from the obligation to keep this holy law, then Christ becomes the minister of sin. Gal. ii, 17. If it had not been a law of purely moral principles, the doers of it never could have been justified; as its observance could not have served to the development of a pure, moral character. As a character cannot be developed without a law, so the character developed must be the exact counterpart of the law performed. If a law, or rule of action, is iniquitous and unjust in its nature, requiring unjust actions, then the person keeping it will also be unjust; but if the law is moral, holy, just and good, then the observance of it will develop a moral, holy, just, or pure character. We have seen that God always required holiness as the ground of acceptance with him; hence the law that he gave by which man was to form his character, must have been moral and holy in its nature. But moral, holy principles cannot change, neither can they be relaxed nor abolished, and God their author still be just. And if Christ justifies the transgressor in his transgression, he would become accessory to the transgression of a just and holy law, and thus grace would reign through unrighteousness. But all unrighteousness is sin; and

the wages of sin is death; hence it is impossible that grace should reign through unrighteousness unto eternal life. Therefore we conclude that faith in Christ does not make void the law, but establishes it, and strengthens, if possible, the obligation resting on us to keep it.

The Apostle, in Rom. vi, anticipates the objection of those who would make void the law through faith —make Christ the minister of sin—and sin that grace may abound—professing to commend God's righteousness through Christ by their own unrighteousness, or sin. He says we shall not continue transgressing the law that grace may abound; for if we are in Christ, we are dead to sin; if dead to it, we cannot live in it, as death and life are opposites. Here we must proceed in our examination with great caution, as many have misconstrued or perverted the language of the Apostle in Chaps. vi and vii. First, we must ascertain what is meant by being dead to sin. It is clearly shown in Chaps. ii and iii, that all the world, both Jew and Gentile, are under the law because all have sinned, or transgressed the law. Thus also Christ was made under the law, because he was made sin for us. He took our condition, was made sin for us, that he might occupy our position, be under the law, that he might redeem them that were under the law, that they might be made the righteousness of God in him. 2 Cor. v, 21; Gal. iv, 4, 5. Perhaps no scripture can be found more strongly expressive of the perpetuity and justice of the law, than that which shows that after the Saviour died to meet the demands of the law for us, we must reckon ourselves dead with Christ, and are held under the law, as being condemned by it, until

we die with him. But if on the other hand, our opponents have the truth, viz., that the law is dead, then we have presented to us the singular anomaly of a living man being held under the dominion of a dead law! If Christ had abolished the law at his death, or if we could make it void through faith in Christ, then we should certainly be freed from it, without dying to it. All are under sin, and the wages of sin is death; [Rom. vi, 23.] and for this reason, that the law demands the life of the transgressor; or, the law hath dominion over a man, or he is under the law, so long as he liveth. Chap. vii, 1. The endeavor has been made to use the illustration presented in this chapter to teach an opposite doctrine. The woman is bound by the law to her husband so long as he liveth; but if the husband be dead, she is free from the law of her husband, and may be married to another. Then as we are married to Christ, as is taught in verse 4, some argue that we are represented by the woman, the law being represented by the husband that is dead. But this is a very unjust conclusion. The illustration plainly teaches that death is necessary to change the woman's relation to the law, while no change in the condition of the law is intimated. But the Apostle draws his own conclusion; he says: "Ye are become dead to the law by the body of Christ;" and in verse 1, before he brings in the illustration, he says, "the law hath dominion over a man so long as he liveth." The whole tenor of his argument in both these chapters proves it; and in the margin of verse 6, it reads, "being dead to that wherein we were held;" [Whiting's translation;] "being dead to that by which we were held." [Macknight, verse 4.] "Ye have been

put to death by the law;" [verse 6;] "having died in that by which we were tied," [Campbell and Doddridge;] "having died with Christ, we are released from the law." If we are dead to the law, we are no longer under the law: we are free from its curse; and to us there is no condemnation. Our sins are borne away by Christ, who died for them; we die with him to have them removed from us; in this manner being free from, or dead to them; and if dead to sin, we cannot live in it; [Chap. vi, 2;] and that we are dead to sin we have manifested by being baptized into the death of Christ. Verse 3. As we have died with him, so we have been buried with him by baptism into death; [verse 4;] and as he was raised up from the dead by the glory of the Father, so we emerge from the watery grave to live another, or a new life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Verse 5. *If* implies, or introduces a condition. In order to the enjoyment of the promised blessings, we must comply with the condition on which it is based. In order to be in the likeness of his resurrection, for which Paul labored, as well as the ancient worthies; [Phil. iii, 10; Heb. xi, 35;] we must be planted or buried by baptism in the likeness of his death. There is a resurrection not unto life; [John v, 29; Rev. xx, 6;] therefore we must labor to secure, not merely a resurrection, but a "better resurrection," even the "likeness" of Christ's resurrection. So the condition is not merely "being buried," but "being buried with him by baptism into death"—"planted in the likeness of his death;" and the order as given in the scripture, is this: [1 Cor. xv, 3, 4:] Christ first died

for our sins, next was buried, and then rose again. In like manner, or in this likeness, we must first die to the law, then be buried by baptism, and then rise to walk in newness of life. How can this be done by those who deny the obligation to keep the law under this dispensation; who say the law is dead, and that they do not die to it? If the law is dead they cannot be held by it; and if they are not held by it, they do not die to it. But if they do not die to it, they cannot be buried by baptism into death, but must, if baptized, be buried alive, or without dying. Hence, they cannot walk in newness of life, or in a new life, but must be living the same old life they formerly lived—under sin. But he that is dead is free from sin. Verse 7. As Christ died for sin once, but now lives to God, so we must be dead to sin, but alive to God through Christ. If we have been freed from the service of sin, or transgression, we should not let it reign in our mortal bodies, or triumph over us, to cause us to serve it in lust. Verse 13. Neither suffer our members to be used as instruments in the service of sin, but yield ourselves to God, and our members as instruments in the cause of righteousness, or right doing. Then we shall be free from sin, it having no more dominion over us, because we have died to it, Christ having redeemed us from the curse of the law, and placed us under grace.

But when are we placed under grace? Evidently, when we are brought from under the law, and that cannot take place until we die to it, seeing the law has dominion over us as long as we live. All, of every dispensation, must be in one or the other of these two conditions:—condemned or justified:—un-

der the law or under grace. But if Christ abolished, did away, the law eighteen centuries ago, then none can be under the law, but all must be under grace, and “our preaching is vain,” there being no necessity of a new life, since all the world, for the last eighteen hundred years have been under grace! Now the Apostle has clearly shown that all are under the law by transgression, and must so remain till they die with Christ—have the body of transgression crucified with him, and then walk in a new life—no longer serve sin, or transgress the law. An objection is strongly urged from this expression in verse 14. Because we are not under the law, it is thought we are not to keep the law: but what law should we not keep? The objector says, the ten commandments. If it does not mean the ten commandments then there is not even the appearance of an objection left. But verses 13–15, directly contradict the idea that we may sin—transgress the law—because we are not under the law. We will paraphrase a few verses, considering that this law is the ten commandments, and sin is the transgression of the law. Verses 14–18. For the transgression of the ten commandments shall not have dominion over you, for you are not under the ten commandments but under grace. What then? Shall we transgress the ten commandments because we are not under the ten commandments but under grace? God forbid. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of the transgression of the ten commandments unto death, or of obedience unto righteousness? But God be thanked, that though ye were the servants of the transgression of the ten commandments, ye have obeyed from the

heart that form of doctrine whereunto ye were delivered. [Margin.] Being then made free from the transgression of the ten commandments, ye became the servants of righteousness, or right doing, the opposite of transgression. Here it is plainly declared that after we are brought from under the law and placed under grace, if we sin, or transgress the law, we are again brought under the law; but by abstaining from sin, we continue under grace. And that no change has taken place in the law is evident, inasmuch as the transgression of it still brings death to the transgressor, "for the wages of sin *is* death," not *was* death.

We will further notice the illustration of Chap. vii. "If while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead she is free from that law, so that she is no adulteress though she be married to another man." Verse 3. The application is made thus: "Wherefore my brethren, ye also are become dead to the law by the body of Christ, *that ye should be married to another*, even to him that is raised from the dead." In the illustration the woman was proved by the law to be an adulteress, if she married another before death changed her relation to the law. Of course the law could not die, as she could neither be "accused" nor "excused," without the law; "for by the law is the knowledge of sin." And so in the application: if we have not died to the law, we have no power to be married to him who was raised from the dead; and if we profess to be joined to Christ without dying to the law, according to the application of the Apostle, we occupy the same position before the law, as an adulterous woman. In view of

these plain scripture facts, we inquire, What is the duty of those who have been trampling on God's holy covenant? We see that in order that they may be joined to Christ, they must die to the law, and if they have died to it, they should be buried with him by baptism into death, that they may arise and walk in newness of life. But some excuse themselves because they have previously been professed followers of Christ, and transgressed the commandment ignorantly. In order to understand their duty, it is necessary to know how God regards sins of ignorance. Presumptuous sins are worthy of, and to be punished with, death; [Ex. xxi, 14; Num. xv, 30, 31; Deut. xvii, 12; Heb. x, 26, 57;] while sins of ignorance are to be atoned for. Lev. iv, 13-35; Num. xv, 22-29. Paul says he obtained mercy because he sinned ignorantly, in unbelief. 1 Tim. i, 13. The law of God showed him his sinful condition. Rom. vii, 7. He was alive without the law, sin being dead, or having no strength; [1 Cor. xv, 56;] but when the commandment came, imparting the knowledge of, and thereby giving strength to, sin, he saw that he was a transgressor of the law, and stood condemned—under the law. He then died to the law with Christ. Being dead, he was buried by baptism into death—the first time that such an event could possibly take place—and then arose to walk in newness of life: and instead of continuing in the service of sin, the law of God became his delight. Rom. vii, 22. Hitherto he had lived a Pharisee, and although zealous toward God, [Acts xxii, 5,] he was ignorant of God's righteousness. Rom. x, 23; iii, 21, 22. But now, instead of making a formal, self-righteous profession of love to God, he served in new-

ness of spirit, being led by the Spirit of God. To those who walk thus, there is no condemnation—the righteousness of the law is fulfilled in them—the enmity to God is slain—the carnal mind removed, and all brought into subjection to God's law, which they now confess is holy, just, and good.

Another objection is urged from Rom. x, 4:—"Christ is the end of the law for righteousness to every one that believeth." If, because he is the end of the law, we are no longer to keep the law, the declaration only reaches those who believe. Of course those who do not believe are still under obligation to keep the law. Then this would not only prove that the law is still in force, but that those who do not believe are under obligation to observe moral precepts, which the believer in Christ is not under obligation to observe! This is the inevitable conclusion of antinomian teachings. Is it any wonder that infidelity abounds, while doctrines of such an immoral tendency are taught for Christianity? But to show that there is nothing in this text inconsistent with the teachings of the previous chapters, we copy the definition of the word here used, as given by Webster; also of the words fulfill, destroy and abolish:—

END, *n.* Extreme point; ultimate object; design; cessation; death.

FULFILL, *v. t.* To perform; to complete; to accomplish.

DESTROY, *v. t.* To kill; to annihilate; to demolish; to ruin; to lay waste.

ABOLISH, *v. t.* To destroy; to repeal; to make void.

Is Christ the end of the law in such manner that we may transgress it? The transgression of the law is sin, or unrighteousness; but it is not said that he is the end of the law for unrighteousness, but for righteousness, or obedience. We have shown from the scriptures the absurdity of supposing that the law of God is abolished or destroyed because it is fulfilled; and we would now refer to the following passages to show that *end* does not necessarily mean cessation, or death, but the ultimate object or design. Heb. xiii, 7, 8; 1 Pet. i, 9; James v, 11. "Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." Now the law was ordained unto life, because it is a just standard of morals; but transgressors can obtain life only through Christ; and we understand this scripture to mean that the ultimate object or design of the law is accomplished in the person of Christ, who takes away the carnal mind, bestows upon us a moral character, and brings us to obedience.

Many have been made to stumble over the letter to the Romans, supposing that Paul's reasoning did tend to make void the law through faith. But we trust that the opposite has been shown to the satisfaction of all candid minds—that thus far God's law stands firm on the authority of the New Testament. But the question now arises, Did Paul, in writing to the Romans, contradict what he had written to the Galatians two years before? We cannot believe that he did; and as he has maintained the perpetuity of the law in his letter to the Romans, in order that the two harmonize, he must also maintain it in that to the

Galatians; and in our examination of this epistle, if we "find some things hard to be understood," let us not wrest them to our own destruction, but compare them with the other scriptures, and thus ascertain the mind of the Spirit.

We have stated our belief that the Saviour and the Apostles spoke of the same law that the Prophets wrote of, because they drew no line of distinction, but regarded it in the same light, as possessed of the same nature, its observance securing the same great reward, and its transgression attended with the same fatal consequences. For the same reason we conclude that the same law is spoken of in Galatians and Romans; that the word *law*, whenever it is used in the epistle of James, or those to the Galatians and Romans, has reference to the moral law of God, the ten commandments, except when directly qualified, as in Rom. vii, 23, 25; viii, 2; and Gal. vi, 2. But the same term in Hebrews always has reference to the Levitical law; the precepts of the moral code being spoken of in the plural, "laws." Heb. viii, 10. That this word [law] is used in reference to more than one law in the New Testament, we have briefly noticed; and an examination of the nature and objects of these two laws must convince all that they cannot be regarded as one and the same, and are never confounded in the sacred writings. As we have dwelt somewhat at length upon the nature of the moral law, we will consider in contrast the nature of the ceremonial or Levitical law.

A moral precept cannot possibly be typical; but is of itself holy, just and good. But the Levitical law was typical. It was a system of types and shadows. The priests under it served unto the example and

shadow of heavenly things. Its offerings were remembrances of sin. Heb. x, 3. The priesthood was instituted that offerings might be made to God through them; and the offerings were made to atone for sin. When an individual brought his offering to the priest, it was an acknowledgment on his part that he had sinned; the victim was slain to signify that he, as a sinner, was worthy of death. Thus it is evident that the whole system was instituted to show the nature and desert of sin, and the method of making an atonement for it. But if no sin existed, no offering would be required; therefore the sin laid back of, or existed before, the offering. But sin is the transgression of the law; hence the law was transgressed before any system of offerings was required; and the Levitical law was instituted because the pre-existing moral law was transgressed. A priest serves as a mediator; but if man were already justified before God, he would require no mediator. Had man kept the law he would have been justified—he would not have had sin, and of course there would have been no necessity for a sin-offering. Here the ministration of the priest, and the law over which he ministers, are clearly distinct. The sin must be antecedent to the atonement for sin. The Levitical law being typical, pointed to Christ, and the death of Christ must have been determined before the types of his work could be instituted. The necessity of his death arose from man's transgression. "He died for our sins." But if there was but one law, and that containing types and shadows, then it is impossible to show what that law was given for; and if the moral law that existed previous to the death of Christ, does not exist now, how can he mediate in the new

covenant for the redemption of the transgressions under the first covenant? Heb. ix, 15.

Again, the difference between the two laws is shown in that the ceremonies of the Levitical law were not acceptable while the precepts of the moral law were disregarded. The types pointed to Christ; but Christ came to save his people *from* their sins, not *in* their sins, and to cause grace to reign through righteousness, not through unrighteousness. Therefore if those offerings had been accepted of the Lord, while the person who offered them continued to commit the crimes for which he sought forgiveness, then the Levitical law would not have "served to the example and shadow" of Christ's ministration. The Lord said, "Hear, O earth; Behold I will bring evil upon this people, even the fruit of their thoughts; because they have not hearkened unto my word, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me." Jer. vi, 19, 20. If observing the law consisted in offering sacrifices, then they could not be said to have rejected the law while they made the offerings. The complaint is not that they had not brought sacrifices and offerings, but that they had not hearkened to his law, but rejected it; and for this reason their offerings were not acceptable.

That God's law was something entirely distinct from these sacrifices, is further shown in Jer. vii, 22, 23: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt-offerings or sacrifices. But this thing I commanded them, say-

ing, Obey my voice and I will be your God and you shall be my people." When they heard his voice a few days after this commandment was given, he spoke the ten commandments in the hearing of all Israel. Ex. xix, 5, 6; xx, 1-22; Deut. iv, 12, 13.

The Apostle to the Hebrews says that the law had a *shadow* of good things to come: then that law was certainly typical. Its offerings could not make perfect, because the blood offered by it could not take away sin. The law of which he here speaks had sacrifices and offerings; but the law of God, the law of moral precepts, does not speak "concerning burnt offerings or sacrifices." Thus, by comparison, we find that two different laws are spoken of in the New Testament: one which is not made void through faith in Christ, which he came not to destroy; and another which he blotted out, and nailed to his cross. One a spiritual, holy, just and good law, the doers of which would be justified, by which is the knowledge of sin, of which Paul discourses to the Romans; the other, treated of in the epistle to the Hebrews, weak and unprofitable, carnal, making nothing perfect, containing mere shadows of good things to come. By the same method of comparison, we are led to the conclusion that one and the same law is spoken of to the Romans and Galatians; and also by the fact that the declarations in Galatians cannot be made to apply to the ceremonial law.

The letter to the Galatians is supposed to have been written about two years before that to the Romans, and on that account might have claimed the first investigation; but many are ready to admit that the Apostle to the Romans reasons concerning the moral law, who will not make the same admission

respecting his letter to the Galatians; therefore we have given that our first attention, and proved, we trust, that not a single declaration has been found therein which can be referred to the ceremonial or Levitical law. We are now prepared to examine that to the Galatians, and expect that all will agree with us that this treats solely of the moral law, if an analogy can be shown between the main positions in the two epistles. Two expressions are found in Romans, [Chap. vii, 23; viii, 2,] which do not refer to the ten commandments; nor yet to the Levitical law; but the only place in Galatians where *law* is used in reference to any thing but the ten commandments, is in Chap. vi, 2: "the law of Christ." If this declaration is found to be correct, and it can be shown that the Apostle's reasoning tends to prove the perpetuity of the law of which it treats, then the epistle to the Galatians may be considered a strong hold by those who "delight in the law of God."

To whom, and under what circumstances, did the Apostle write this letter? His declaration of what he said to Peter at Antioch, some six years before, shows that they had been troubled with judaizing teachers, who did not understand that justification was obtained wholly through Christ "without the law." Rom. iii, 19-23. This is also shown in Gal. iv, 21; v, 1-4, but this does not prove that they were Jews to whom he wrote, or that judaism was the only error with which they were in danger of being affected. It has been supposed by some that, although this was "written to the churches of Galatia," these churches were composed of Jewish converts resident in that country; but the expressions

of Paul in Chap. i, 13, 14, evidently contradicts this. He told them they had heard of his conversation in times past in "*the Jews' religion*." When speaking of himself and others of his nation, [Acts xxvi, 4, 5,] he used the phrase, "our religion." Again, in Gal. i, 14, he said, "And profited in the *Jews' religion* above many my equals in *mine own nation*, being more exceedingly zealous of the traditions of *my fathers*." This was not his method of speaking when addressing himself to the Jews. At Rome he called the chief of the Jews together, and said, "I have committed nothing against the people, or customs of *our fathers*." Acts xxviii, 17; xxvi, 5.

It has also been supposed that Gal. iv, 8-10, refers to the ceremonies of the Levitical law, and must have been written to those who had observed that law—"When ye knew not God, ye did service to them which by nature are no gods;" and in referring again to this service he says, "Ye observe days and months and times and years." The ceremonies of the Levitical law were never contrary to the knowledge of God; never observed by those who knew not God; nor was their observance indicative of a "service to them which by nature are no gods;" inasmuch as they were required in the service of the true God under the former dispensation; so that these expressions plainly prove the contrary. But of this we shall speak more at length when we come to an examination of this chapter.

It is declared in Rom. iii, 23, that all have sinned, and this declaration is based on the authority of the scriptures; and let it be remarked, that in the New Testament dispensation the Apostle quotes from the Old Testament to prove that Jews and Gentiles were

alike sinners. But this scripture could have no bearing on the point, if the Gentiles were not amenable to the law in the Old Testament. Neither would it be in point if the law which existed at the time the scripture was written had passed away before the Apostle quoted it; yet he has adduced it as the proof, and we are satisfied to rest it there, and consider them sinners on that authority. As Jews and Gentiles are all sinners, the Jew has no pre-eminence, but must come to Christ for justification the same as the Gentile. But Peter "was to be blamed," because he separated himself, and compelled the Gentiles to live as the Jews, thereby building again the distinction which had been destroyed by the manifestation of God's righteousness through faith in Christ. Rom. iii, 21-23; Eph. ii, 13, 14. The remarks respecting the law, in this chapter are parallel with those in Romans. By the works of the law shall no flesh be justified. For I through the law am dead to the law that I might live unto God. Gal. ii, 16, 19. See Rom. iii, 20; vi, 11; vii, 4, 9. It might be inferred from Gal. iii, 2-5, that he is no longer speaking of the moral law; but we must remember that justification cannot be obtained by a law, however holy and just it may be, after it is transgressed; and those who receive the Spirit, or work miracles, must necessarily do so by faith, and not by the works of the law. But this argues nothing against the law, as it does not cease to be holy because it does not justify the transgressor; on the contrary, we could have no regard for a law which had not power to hold the transgressor under condemnation. If the transgressor of a law can justly escape its penalty, then the law itself is unjust, and should

not be enforced. That which our opponents urge against the law, viz., that it holds men under the curse, is a strong argument for its justice and perpetuity.

As Abraham was justified by faith, made perfect by works, so we are the children of Abraham, if we are of faith, and do the works of Abraham: not merely believe the word, but "*walk in the steps of that faith of our father Abraham.*" Rom. iv, 12. The gospel was preached to Abraham—the promise made of a blessing to the nations, because God would justify the nations through faith. So then they which be of faith, whether they are circumcised or not, are blessed with faithful Abraham. Rom. iv, 11; Gal. iii, 7, 9. As many as are of the works of the law are under the curse. Verse 10. Does this mean, that as many as do the works of the law, or keep the law, are under the curse? Surely not. Paul says, the doers of the law shall be justified; and James says, Whoso looketh into the perfect law of liberty, and continueth therein, shall be blessed in his deed—not cursed. The law was ordained unto life, but the wages of sin, or transgression of the law, is death. It is because they have not kept it, or continued therein, that they are cursed, as the quotation in verse 10 proves:—"For it is written, Cursed is every one that continueth not in all things written in the book of the law to do them." Compare Deut. xxvii, 10, 26; xxviii, 1, 2, 15; Ps. cxix, 21. That the Apostle is here speaking of the moral law, is evident, as it is a law that not only curses the transgressor, but by observing which a man would live. Verse 12. See Lev. xviii, 5; Eze. xx, 11, 21. From the curse of this law Christ has redeemed

us, being made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ. Verses 13, 14. Two important points are presented in these verses: (1.) Christ has redeemed the Gentiles from the curse of this law. (2.) The curse of this law, unless removed by Christ, stands between us and the blessing of Abraham. That the work of redemption reaches the Gentiles none will deny; but that it reaches beyond the jurisdiction of this law, cannot be shown. This law holds the Gentiles under the curse, because by it is the knowledge of sin, and by it both Jews and Gentiles are proved sinners. But if the law was not given to the Gentiles, we fail to see how Christ can redeem them from its curse. Then the argument may be stated thus: The redemption of Christ reaches those only who are under the curse of the law; the law curses those only who transgress it; and those only can transgress it who are amenable to it, or to whom it was given. But it was a Jewish law, and not given to the Gentiles; therefore the redemption of Christ does not reach the Gentiles!!

We have seen what it was to obey the voice of God, and what he commanded when his voice was heard. Deut. xxvii, 10. Moses said, "Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes;" and in verse 26, it is said, "Cursed be he that confirmeth not all the words of this law to do them." Paul certainly refers to the same law, inasmuch as he quotes this scripture, and applies it to the Gentiles. But if any yet deny that this is spoken in reference to the moral law, or affirm that the Apostle includes the whole system of law under the former dispensation,

it will be time to answer them further when they show what connection the Gentile nations had with the Levitical law, or what was its curse, and how they were brought under it.

But God has promised that in Abraham and in his seed all the nations of the earth should be blessed. Gen. xxii, 18. Christ is the seed referred to in the promise; [Gal. iii, 16;] and he redeems the nations from the curse of the law in order to fulfill the promise, or that the blessing of Abraham may be conferred on them. Some have contended that the law itself is a curse, standing between us and the blessing of Abraham; but this view is contradicted by verse 21, which directly declares that the law is not against the promises of God. It is not the law that withholds the blessing, but it is the curse of the law; and this falls only on the transgressor; therefore the transgression of the law deprives the transgressor of the blessing of Abraham; and this is a strong confirmation of what we have proved from other scriptures; viz., that the law is the condition of the Abrahamic covenant, and that the faithfully obedient secure the promised blessings. And on the supposition that the law stands disconnected from that covenant, or is not the condition on which it was based, it cannot be shown why the transgressor of the law is not entitled to the blessing of the covenant without redemption from the curse of the law.

If this law had been kept by all, none would have been under its curse; and then no mediator would have been needed to secure to man the blessing of God. When the law is transgressed it is not set aside, neither are they who have transgressed it jus-

tified by future obedience. Then it becomes necessary to keep, not only the *Commandments of God*, the great and universal Law-giver, but also the *Faith of Jesus*, the Mediator between God and man, the Redeemer from the curse of God's violated law. In order to understand the Apostle's argument in Galatians, the object of this redemption should be kept in view, which is, that the blessing of Abraham might come on those who are redeemed. The covenant under which these blessings are given, was confirmed in Christ; as he is the seed to whom the promises were made, in whom all nations were to be blessed. Verses 16, 17. This is also shown, in verse 8, to be the gospel covenant. As the promises of the gospel were made to Abraham, he is constituted the father of all believers; and as before shown, the condition being violated, the blessing is conferred on those only who can claim them on the promise of God through faith in the Mediator. Compare Rom. iv, 12-16, with Gal. iii, 17, 18. In considering verse 19, we would refer the reader to our remarks on Rom. v, 20, where it is evident that the same law entered that was transgressed, otherwise it would not have the effect to cause the offense to abound. Here it is said that the law was added because of transgression. What was transgressed? Not, as some have vainly contended, the promise made to Abraham; for man cannot transgress the promise of God, though they can his law. It will be noticed that Paul does not introduce another law in verse 19, but speaks throughout of "*the law*," so we must consider him as speaking of the same law unless there is something in the argument which renders it positively necessary that another law should enter

or be added because of transgression. But in Rom. v, 20, it is seen to be necessary that the same law that was transgressed should enter to cause the offense to abound; so in Gal. iii, 19, when we inquire into the nature and office of the law that was added, there will be no difficulty in viewing it as the same that was transgressed. The law was added to serve as a school-master to bring us unto Christ, that we might be justified through faith: justification by the law being impossible by reason of transgression. Here it is evident that he refers to the moral law; for none but a moral law could bring us to Christ. He is the only Saviour from sin; and as the sick need a physician, so the sinful need a Saviour. But in order that the sinner come to Christ, he must be made sensible of his sinful condition; this can be done only by the law; for "by the law is the knowledge of sin." So "the law of the Lord is perfect, converting the soul," perfect as a standard of right, convincing of sin, and thus bringing us to Christ, the way of salvation. Such conversion is genuine and complete. Thus it is evident that the law spoken of in Gal. iii, 19, 24, is a moral law, one that will detect and convince of sin.

But it is asked, was the law added to the law? No: "the covenant confirmed before of God in Christ" is the subject of the Apostle's discourse; and it was this to which the law was added. But it has been clearly proved that the law was also the condition of that covenant; neither was it added so as to become the condition of the Abrahamic covenant a second time, but as the condition of another covenant, the blessings of which did not rest on the promise of God through Christ, but on the obedience of

those with whom it was made. As they had all transgressed, by entering into a covenant of works, or obedience, their weakness and sinfulness was made manifest; and thus the law brought them to a reliance on Jesus Christ for freedom from the curse which they had incurred by disobedience. Through Christ the Gentiles also receive the adoption of sons, being Abraham's seed by faith, where there is neither Jew nor Greek, but all one in Christ; the Gentiles being "fellow-heirs, and of the same body, partakers of his promise in Christ, by the gospel;" [Eph. iii, 6,] according to God's word to Abraham.

As the heir, while yet a child, differs in nothing from a servant, so we, before we were redeemed from the curse of the law, and received the adoption of sons, were in bondage under the elements of the world, and by nature the children of wrath, even as others. In what respect we were under the elements of the world, we learn from Eph. ii, 1-3. "Were dead in trespasses and sins; wherein in time past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." Thus we see that to be in bondage under the elements of the world is being in a state of sin, which is compared to that of a child who is under tutors and governors; so we were under a school-master, under the law, which has been shown to be under condemnation. The following expression of the same idea from the pen

to observe the law and stand upright before God.

of Bro. J. N. Andrews, may be found in the *Review and Herald*, Vol. II, page 29:—

"The bondage of the Jewish church did not consist in that God had given them his law, but because they were its transgressors—the servants of sin. John viii, 33-36. The freedom of the children of 'Jerusalem which is above' does not consist in that the law has been abolished, but in that they have been made free from sin. Rom. vi, 22."

We have all been in bondage under the elements of the world, [Gal. iv, 3,] and Christ was made under the law, [verse 4,] to redeem them that were under the law, [verse 5,] and God hath given us the spirit of his Son; [verse 6,] wherefore we are no longer bond-men, but sons and heirs through Christ. Verse 7. The expression in verse 8, as we have shown, does not refer to the Levitical law. As that law was not contrary to the knowledge of God, it was never observed by those who had not the knowledge of God; its observance did not indicate "service to them which by nature are no gods," but was required in the service of the true God under the former covenant. Then it is evident that turning back to the weak and beggarly elements, to which they wished again to be in bondage, [verse 9,] would be returning to a life of sin. Neither does verse 10 refer to the Levitical law, but to the former customs of the Galatians, who were Gentiles or heathen; and therefore they could not have lived in the observance of the law given to Israel through Moses. This conclusion is not only reasonable, but unavoidable, when we consider that the observance of *times* was a heathen custom, strictly prohibited by the Lord at the same time that the law of Moses was enjoined. Thus

after the ceremonies of the law are described in *Leviticus*, it is said, [Chap. xix, 26,] "Neither shall ye use enchantments, nor observe times." That the connection to which the observance of times belongs may be clearly seen, we copy Deut. xviii, 9-12: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." In 2 Chron. xxxiii, 2, 5, 6, it is said of king *Manasseh*, that he did "that which was evil in the sight of the Lord like unto the abominations of the heathen." "And he built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his children to pass through the fire in the valley of the son of Hinnom; also he observed times, and used enchantments, and dealt with a familiar spirit, and with wizards." As we cannot believe that the Lord both prohibited and enjoined the same thing at the same time, we are led to the conclusion that the *times* of Gal. iv, 10, have no reference to the Law of Moses. And we can see no more necessity for referring the "days" mentioned in the text to the feast days and times of convocation in the law, than the "times." We find both these terms in common use, yet they are not used in the sense which is commonly attached to them in the

scripture in question. Many, even in the present age, observe both *times* and *days* according 'o the customs of the heathen, who would be startled at the thought of observing the rites of the Mosaic law; they will neither plant nor sow except at particular times, nor begin any work but on particular days. With them Friday is made an unlucky day, and Sunday a sacred day, both ideas being derived from the same source, viz., heathen superstition; but who dare argue from thence that it is wrong to observe the seventh day or Sabbath, which God has blessed and sanctified as a holy day?

Some may object that this declaration conflicts with the fact that the first-day Sabbath was instituted by the Papal power; but there is a difference between dedicating a day to the sun and giving it the place and title of the Sabbath or Lord's day. That the heathen were the first to consider the first day as a day of worship or sacred day, the Catholics themselves allow; while they plainly declare that "the church" "changed the Sabbath into Sunday!" The following testimonies on these points are from the *Douay Catechism*.

Ques. What is Sunday, or the Lord's Day in general?

Ans. It is a day dedicated by the Apostles to the honor of the most holy Trinity, and in memory that Christ our Lord arose from the dead upon Sunday, sent down the holy Ghost on a Sunday, &c.; and therefore it is called the Lord's Day. It is also called Sunday from the old Roman denomination of *Dies Solis*, the day of the sun, to which it was sacred.—Page 143.

Q. Why was the Jewish Sabbath changed into the Sunday?

A. Because Christ was born upon a Sunday, rose from the dead upon a Sunday, and sent down the Holy Ghost

upon a Sunday: works not inferior to the creation of the world.

Q. By whom was it changed?

A. By the Governors of the Church, the Apostles, who also kept it; for St. John was in the Spirit on the Lord's Day, (which was Sunday,) Apoc. i, 10.

Q. How prove you that the church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.—Page 58.

All will admit that the Galatians had been affected with Judaizing notions of self-righteousness; yet we trust it has been made plain that other errors were obtaining among them, having no reference to the customs of the Jews. If they "turned back" to their former practices they would again become heathen idolaters; but if under the influence of other teachers they resorted to circumcision, and looked to the law for justification, they were also under condemnation, being proved sinners by their own rule of justification, and this is the signification of the phrase, "under the law," as used in the letters to the Romans and Galatians. Then when it is asked, (Gal. iv, 21,) "Tell me, ye that desire to be under the law, do ye not hear the law?" an explanation is given in Rom. iii, 19, where it is expressly declared that "the law speaks to them who are under the law;" therefore they are they who hear the law; and the effect produced is that every mouth is stopped, and all become guilty before God. This, we think, plainly shows that the Apostle was convincing them of sin by the moral law; yet it has been supposed to convey a

different sense from its connection with the quotation in verse 22:—"For it is written that Abraham had two sons: the one by a bond-maid, the other by a free-woman." The scripture quoted is not written in the law, but in Genesis, in a record of events which transpired some four hundred years before the law was given at Sinai. There are those who contend that the quotation above was written in the law, and was what the Galatians were cited to hear; but again the same class of objectors will tell us that the whole system of law, moral, civil, and ecclesiastical, was unknown till after the exode from Egypt. How they will reconcile the two declarations, we are at a loss to determine; for if this scripture is any part of what was termed the law, then the pre-existence of the law is evident. But as this would prove altogether too much to suit our opponents, we will consider it admitted that the quotation in question is not taken from the law, but the two sons of Abraham are introduced as an allegory or figure of the *two covenants*. It is often taken for granted that this signifies the *two laws*; but such a position is not warranted by any scripture, as we propose to show. First, I am willing to rest upon the evidence produced that there has been but one moral law, and there never will nor can be another. And, the phrase "two laws" may be properly used to embrace the moral law of God—the ten commandments—and the ceremonial law, or law of Moses. The first, or moral law, called also God's holy covenant, was not one of the covenants alluded to by the Apostle; but it was the condition of both covenants; and the second, or Levitical law, was

not one of these covenants, but was appended to or connected with the Sinaiitic covenant. Thus in Heb. ix, 1, where this covenant is mentioned, Paul says it had ordinances of divine service and a worldly sanctuary; but the covenant itself was complete before it had these ordinances, or ceremonies, and before the sanctuary was made.

Having already shown the difference between the two laws, it will be necessary in the further consideration of this chapter to contrast the two covenants. The Abrahamic covenant, (Jerusalem above,) of which we are made children and heirs by faith in Christ, has been so fully noticed that it will be unnecessary to go into an extended examination of that: a recapitulation of the points brought to view being sufficient. We have seen that its basis was the moral law; and its promises, the blessings of the gospel. All the purposes of God toward man since his fall have been manifested with direct reference to man's condition as a sinner; so this covenant appears as the development of a great plan of salvation; and as man has violated the condition on which the covenant was based, he has forfeited the blessings, so that future personal obedience is no longer sufficient to obtain them; but the obedience of faith is required. Faith must have some object on which to rest; Christ is set forth as a propitiation for our transgressions; and therefore the Mediator of the covenant. Then we have the covenant in full thus: the law for its basis, the gospel blessings for its promises, Jesus Christ its Mediator, and the heavenly Sanctuary his place of ministration, where he is em-

braced and the blessing secured through the obedience of faith.

The Sinaiitic covenant we now proceed to notice. This may be found in Ex. xix, 5-8. The Lord sent a message to the children of Israel by Moses, as follows: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." The people sent back an answer, saying, "All that the Lord hath spoken we will do." But as yet they had not heard his voice, neither had he declared his covenant unto them: only they had seen what he did for them, how he bare them on eagles' wings and brought them unto himself. Verse 4. But the agreement was entered into, the arrangement made, and every thing in readiness for a declaration of *God's holy covenant*, the condition of the covenant made, or agreement entered into, with them. All should bear in mind the fact that the term covenant is used in reference to different things in the Bible: as a promise; [Gen. ix, 8-17;] agreement, [Ex. xix, 5-8; Heb. viii, 9,] or law; [1 Chron. xvi, 15-17; Deut. iv, 12, 13;] so that as in the chapter in consideration, a covenant or law may be given as the condition of a covenant or agreement made; and the signification of the word is sufficiently comprehensive to warrant such a use of it in the sacred writings: being, according to Greenfield, "Any disposition, arrangement, institution, or dispensation; hence a testament, will, or covenant." When they made the promise they had not yet heard his voice; but on the third

day thereafter the Lord appeared on Mt. Sinai and gave with his own voice the ten commandments; [Ex. xx, 22; Deut. iv, 12, 13, 36; v, 22-26;] therefore to obey his voice was to keep the ten commandments. Keeping his covenant was also keeping the ten commandments, as the following scriptures will show: 1 Chron. xvi, 15-18; Deut. iv, 12, 13; ix, 9-11; Ex. xxxi, 18; xxxiv, 28. These commandments are all that were comprehended in the expressions, "Obey my voice," and "Keep my covenant," as we have seen that these constituted the covenant which he spake with his voice, and wrote on two tables of stone; and it is said in Deut. v, 22, "He added no more." See also Jer. vii, 22, 23.

We have now before us the covenant with its conditions; and we next come to inquire into the nature of the promises of that covenant. It is generally supposed that these referred only to temporal benefits, and that these benefits were conferred according to promise. Against this view we have several objections to offer. As these blessings were conditional, if they were conferred according to agreement, it follows that they with whom the covenant was made either fulfilled the conditions, or had their transgressions atoned for by the mediators of that covenant. But the scriptures abundantly prove that they did not obey his voice, nor keep his covenant, [Num. xxxii, 14; Deut. ix, 6; xxxi, 27; xxxii, 20; Jer. xliv, 9, 10,] so that in their own persons they were not entitled to the promised blessings; neither did the priests who served under that covenant make an atonement for their sins; as the condition of the covenant

was a rule of moral obligation, for the violation of which the blood of calves and goats could not atone. Heb. x 1-4. We admit that they atoned for these transgressions in a figure, looking to Christ for the realization of the fact; and Christ is the only priest who has ever offered blood, having power to cleanse from the transgression of that law; and for this cause he is the mediator of the new testament, (covenant,) that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. ix, 15. But this cuts off the idea that a temporal inheritance was contemplated in the promise, as the mediators of the first covenant did not take away sin, or secure the promises; and the mediation under the new covenant is for a different purpose: to wit, an eternal inheritance.

That this covenant did not embrace mere temporal benefits, is further seen by an examination of the nature of its promises and condition. The Lord promised that if they would keep his covenant they should be unto him a peculiar treasure, a holy nation. Now all the nations of the earth were sinners, and wicked in the sight of God, so that they would truly have been a peculiar people if they had kept the law of God: and they would have been a holy nation. This fact needs a careful consideration. We have seen that God's law is his own prescribed rule of holiness, and that this rule is eternal and unchangeable in its nature; that the requirement of holiness as the ground of acceptance with him is the same in all dispensations;

therefore it is reasonable to conclude that the reward is ever the same. Prov. xi, 19; Isa. xxxii, 17; Rom. vi, 22. God's ways are equal. Life and death were suspended on their obedience or disobedience to his law. Deut. xxx, 15, 16. But it is insisted that they could not keep the law, and therefore if eternal interests were suspended on their obedience, God was merely tantalizing them by placing before them blessings which they could not reach, and requirements which they could not fulfill.

We have thus far argued from the nature of this law, and the consequence of complete, perfect obedience on the part of Adam and all his posterity, while we have not expressed or intimated a belief that any one unaided by the mediator of the new covenant, could perfectly keep it since the fall of Adam, and the consequent corruption of the human race through him, their representative head. On the contrary, we believe that the Scriptures plainly teach that we cannot, independent of Christ, keep that law in its letter and spirit. If it were ever possible, since Adam's fall, for man to keep the law, no doubt that possibility still exists; and if so, inasmuch as the doers of the law would be justified, and life is the reward of obedience, (for the wages of sin is death,) then there would exist two complete methods of salvation at the same time—personal obedience, and faith in Christ. But this is not in accordance with the scripture which declares that when we were *without strength* Christ died for us; [Rom. v, 6;] and the Saviour says, without me ye can do nothing; [John xv, 5;] and again it is said, By the deeds of the law

there shall no flesh be justified in his sight; but the just shall live by faith. Rom. iii, 20; Gal. iii, 11. Much might be quoted to the same effect, but it will be sufficient to direct the mind to those scriptures which show the impossibility of escaping the wrath of God, if we neglect the salvation offered through Jesus Christ.

But while we admit the fact that they could not keep the law, we deny the conclusion that has been drawn from it, viz., that it was inconsistent for God to place a condition before them which they could not fulfill. When we understand the purpose for which the law was proclaimed as the condition of the Sinaitic covenant, we shall see that that purpose was accomplished; but it would not have been accomplished if it had been in their power to keep it. We turn again to the Apostle's argument in Galatians iii. He first shows the necessity of faith, and that the blessing of Abraham is bestowed on the faithful; that the law on which the Abrahamic covenant was founded being violated, all are under the curse; and Christ the Mediator of that covenant redeems us from the curse, that we may inherit the promise. At Sinai the law was confirmed to Israel as the condition of another covenant, to continue for a limited time, and the object of its being so given was that it might serve as a school-master to bring them to Christ. Now it must be apparent to all that if they fulfilled the conditions of that covenant, or kept the law, it would fail to bring them to Christ, and if it were even possible for them to keep it, it would lead them to trust in themselves, and seek for justification by personal obedience,

instead of seeking to the Saviour for it. The same fact is shown in Gal. iv, 24, where it is said that this covenant brings forth children to bondage, wherefore, it is fitly represented by Hagar, the bond-woman, the mother of Ishmael.

The two covenants are contrasted in Heb. viii, and ix. Some have supposed that the covenant mentioned in Heb. viii, 10-12, remains to be made in the future, in the administration of Messiah, when it is supposed he will be both King and Priest on the throne of his father David. As a correct understanding of this subject seems to be necessary to an understanding of Gal. iv, and as our present relation to the law is affected by the relation we sustain to this covenant, we will offer a few reasons why we cannot believe it to be in the future:—

1. Zechariah vi, 12, 13, refers to the present and not to any future dispensation. As this prophecy has been much relied on to prove the opposite, we will examine it. "Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his [the Lord's] throne; and he shall be a Priest upon his [the Lord's] throne: and the counsel of peace shall be between them both." In Rev. iii, 21, Jesus declares that he is now set down in his Father's throne, and is in expectation of his own throne. See Acts ii, 29-35. Paul says, [Heb. viii, 1,] "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary," &c. In the prophecy above quoted he is represented as

sitting a Priest on the throne of the Lord, "and the counsel of peace shall be between *them both*." This is fulfilled in the present position of Christ on the throne of God, a mediator between God and man. But he is to leave the throne of the Father, and cease to minister in the Sanctuary before he comes to earth. Therefore,

2. There can be no remission of sins according to the promise of the new covenant, after the coming of Christ. Without the shedding of blood there is no remission, and the blood of Christ is the only remedy to heal the breach made in God's holy law. This blood he offers in the Sanctuary and true Tabernacle which the Lord pitched and not man; and as there is but one offering, and this but once offered, [Heb. ix, 25, 26; x, 14,] so there is but one Priest who can approach the throne of God to make an atonement. 1 Tim. ii, 5.

3. A revival of the types of Christ's ministration is impossible. This we consider evidently true from the nature and object of such institutions: being shadows of things to come, or examples and illustrations of the work of Christ. No sin was remitted by the means of such blood as was offered in the worldly sanctuary, as it only pointed to a future fact: that fact being reached by faith, and realized when all the righteous with Daniel *stand in their lot* in the person of their Advocate. But such an order of things cannot exist after the priesthood of Christ closes. As the fact cannot go before the figure or type, or the thing signified before the sign thereof, it would seem to be absurd to make an atonement in figure for a sin which had already been atoned for in fact; and as

repentance and confession must precede remission, [Mark i, 4; Acts ii, 38; 1 John i, 9,] it would seem still more absurd to make a typical atonement after the sin was committed, when it had been done in fact, and remission granted, before it was committed!

4. The Apostle represented himself and fellow-laborers as ministers of the new covenant. We presume none will contend that the saints can be priests independently: they must act in a subordinate sense. Jesus Christ himself is the High Priest, and minister of this covenant according to Heb. viii, 1-6; and Paul says in 2 Cor. v, 18-20, that God "hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you for us; we pray you in Christ's stead be ye reconciled to God." It is written in 1 Pet. ii, 5, "Ye also as lively stones are built up a spiritual house, an holy priesthood to offer spiritual sacrifices, acceptable to God through Jesus Christ." (Whiting, Macknight.) And again Paul says in 2 Cor. iii, 3, 5, 6, "Ye are manifestly declared to be the epistle of Christ ministered by us;" (prepared by our service—Whiting;) "Our sufficiency is of God who also hath made us able ministers of the new testament."

These and other texts of a similar import clearly prove that the present dispensation is under the ministration of the new covenant. It will be recollect that Paul says, *We have such an High Priest*

who *is* set on the right hand of the throne of the Majesty in the heavens; a minister &c.; [Heb. viii, 1, 2;] and in verse 6, "Now hath he obtained a more excellent ministry by how much also *he is the mediator* of a better covenant which *was* established upon better promises." And as the first testament was dedicated or ratified with blood, because a testament is of force only after the death of the testator; so Christ once offered himself to God, and is thus become the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Heb. ix, 14-18. But it may here be urged that if the promises of the Sinaitic covenant embraced the blessings to be conferred by Christ on the faithful, then the promises of the new covenant could not with propriety be called better; but the difference does not consist in the blessings contemplated, but in the manner in which they were to be attained. The promises of Ex. xix, 5-8, rest solely on the obedience of those to whom they were made, without any provision for the benefit of the transgressor; and the ministration of the priests under that covenant did not release the transgressor from the curse attached to disobedience; because it was not possible for the blood of bulls and goats to take away sin; but this was all the blood they had to offer, so that if promises of forgiveness had been incorporated in that covenant, such promises could not have been realized from the ministration under it, and therefore no such promises were then made. But the blood of Christ cleanses from sin, so that the

covenant of which he is the mediator contains the promise : " I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." In this respect alone was the first covenant faulty. Had its conditions been perfectly obeyed, no fault could have been found with it ; true, it was insufficient to give life to the transgressor, but if it had not been broken, they could certainly have enjoyed the favor of God : or if it had embraced forgiveness of sins, and thereby have given life, no necessity would have existed for another covenant. See Gal. iii, 21. In Heb. viii, where the necessity of the new covenant is shown, it says, verse 8, " For finding fault with them he saith, behold the days come," &c. ; and the reason is thus given in verse 9 : " Because they continued not in my covenant, and I regarded them not, saith the Lord." He promised to regard them as a peculiar treasure, if they would obey his voice ; but inasmuch as they did not obey his voice, the agreement was broken on their part, and the Lord was not bound by his promise to regard them as a peculiar treasure. Neither was it possible for him to regard them as a peculiar people, or holy nation, because that was not their true character. They were transgressors of his law, and of course sinners, unholy, like the other nations.

When we look at the nature of these covenants, and the object of their ministrations, it seems truly singular that any, with the truths of revelation before them, should argue that the law is abolished, because the old covenant has given place to the new, or because their ministrations are different. But as some seem to think that to change the

ministration of a law, is to change or abolish the law itself, we will still further notice this point. The promise of the new covenant in full, as given in the Old Testament, is as follows : — " Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah : not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, although I was an husband unto them, saith the Lord : (should I have continued a husband unto them ? Margin :) but this shall be the covenant that I will make with the house of Israel ; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord ; for they shall all know me, from the least of them unto the greatest of them, saith the Lord ; for I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi, 31-34.

We now invite attention to a few facts connected with this covenant ; and first, the necessity for its being made arises from the consideration that the condition of the old covenant was transgressed ; and as it rested solely on obedience, after such transgression, another was needed embracing forgiveness of sins. Now if the condition of the first had not been broken, or if, after transgression, the priests under it could have atoned for sin, there would have been no necessity for another ; for

the very purpose for which the new covenant was made would have been accomplished by the old. The new covenant was not based on the obedience of those with whom it was made, for then it would have been exactly the same as the old, but perfect obedience was rendered by the mediator, and our sins are remitted, and the righteousness of faith imparted to us through him. Rom. iv, 7, 8, 23, 24; 2 Cor. v, 19-21. So the law is not set aside, but honored and established. If forgiveness had been granted under the ministration of the old, the "holy, just, and good" law would have been dishonored, and God would therefore have been unjust. Under the new, God can be just—vindicate and maintain his law—and justify the believer in Jesus. Rom. iii, 26. A careful examination of these points, must convince all that the law is now the *rule* of justification (though not the means) as much as if no new covenant had been made: the developement of character according to the principles of this law, being the object of both covenants. This fact alone is sufficient to show the fallacy of that view that makes void the law of God through faith in the mediator between God and man.

We next inquire, Who was this covenant made by? The Lord, that made a covenant with the children of Israel when he brought them out of the land of Egypt; and when he made that covenant, he proclaimed the ten commandments as his law, and we have abundant testimony in the scriptures that they were acknowledged still to be his law in the days of Jeremiah, when the promises of the new covenant were made, which was

about six hundred years before Christ. Jer. vi, 19, 20; vii, 22, 23; xi, 1-10; Ps. cv, 10; Eze. xx, 10-13, 18-21. God, who made that covenant, and proclaimed the ten commandments as his law, promised to make a new covenant, and to put his law in their minds and hearts; and if the ten commandments were not his law when these promises were made, then the old covenant was a nullity six hundred years before Christ; as they were its condition. It must be admitted by all that they existed until Christ; and that they were the law to be put in the hearts of his people is the unavoidable conclusion unless it can be shown certainly that he referred to another law. But in no case where the new covenant is spoken of is there any intimation of any other law: and to render assurance doubly sure, Paul quotes the words of Moses respecting this law, and affirms, twenty-seven years this side of the ratification of the new covenant by the shedding of the blood of the Mediator, that the Gentiles are under the curse of the law, and by transgression are deprived of the blessings to be derived from this covenant, unless redeemed by Christ. Gal. iii, 10-14.

When Moses had broken the tables of the law, he was required to hew out or prepare two other tables like unto the first, and the Lord promised to write on them the words that were on the first tables. Deut. x, 1-4. Paul places the service of the new covenant in contrast with that of the old, and says, "Ye are manifestly declared to be the epistle of Christ, prepared by our service, (Whiting,) written not with ink, but with the Spirit of the living God." 2 Cor. iii, 3. As it was the du-

ty of Moses only to hew out the tables for the Lord to write upon, so the service of the ministers of Christ consist in preparing the epistle, and not in writing it: that is the work of the Spirit of the living God. Under the old covenant the law was written in tables of stone and put in the ark, but under the new, it is written, "not in tables of stone, but in fleshly tables of the heart." This is an exact fulfillment of the promise written by Jeremiah, and quoted by Paul in Heb. viii, 10: "I will put my laws into their mind, and write them in their hearts." Under the first covenant the letter of the law only was written on stones, (for this was all that the tables of stone could receive,) and they who were under that covenant served in the letter, which had no quickening or life-giving influence, but convinced the hearers of sin, and of course brought them under condemnation; [Rom. iii, 19, 20; vii, 9; Gal. iii, 19-24;] but under the new covenant the law is written in the heart by the Spirit of the living God, by which we are enabled to "serve in newness of spirit, and not in the oldness of the letter," fulfilling the precepts of the law in love, [Rom. vii, 6; viii, 4; James ii, 8;] and thus the Spirit quickens or gives life, while the blood of Christ—the "blood of the everlasting covenant"—cleanses from past transgression and "purges the conscience from dead works to serve the living God." Rom. iii, 25; Heb. ix, 14.

The law which was ordained unto life, the transgressor finds to be unto death; because it convinces of sin and holds the sinner under its dominion as long as he lives. Thus the letter kills by its condemning power, and the service of the priest-

hood under that covenant "which gendereth to bondage," is called the ministration of condemnation. We copy the following from the *Advent Harbiner* respecting "what Paul says in 2 Cor. iii, 7. He there tells us that the ministration of death, *written and engraven in stones was to be done away*; verse 7; and in verse 13 that it IS ABOLISHED; and, verse 14, IS DONE AWAY in Christ." We should not be surprised if a cursory reader should receive a first impression that the *Harbiner's* inference on the above text was true, viz., that the law of God was abolished; neither should we be surprised to find that a superficial view of some few passages of scripture should confirm the reader in the belief of universal salvation, or of the immortality of the soul; but for any to persist in that opinion after the accumulation of testimony which has been presented to prove the contrary, is strong, presumptive evidence that such persons love darkness rather than light. If no distinction had been shown between the law and its ministration, or if two different laws had been presented as the conditions of the two covenants, then the inference would be more excusable; but when the opposite has been plainly proved, we find no place for the *Harbiner's* conclusion. Let us examine the Apostle's language, and see what is the intent of his declarations.

"But if the ministration of death, written and engraven in stones, was glorious." The ministration means the service of the minister; so Whiting renders it in verse 3, and in the margin of verse 7; but this service was not written on the tables of stone; they only contained that which

the Lord spake with his voice when he said "nothing concerning burnt offerings nor sacrifices." It was the law that was written on the stones; so that we are led to the conclusion that the law is what the Apostle termed death; this may also at first sight, present a difficulty in the way of understanding the Apostle's words, but when it is remembered that the cause is often used for the effect, no difficulty whatever can exist. To show how common this form of expression is in the Scriptures, we will quote a few texts. In discoursing on the commandments it is said, "My son, let them not depart from thine eyes: keep sound wisdom and discretion, so shall they be life unto thy soul." Prov. iii, 21, 22. "My son, attend to my words; . . . for they are life unto them that find them." Chap. iv, 20, 22. "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life." Deut. xxxii, 46, 47. In Chap. xx, 19, it is said, "The tree of the field is man's life;" and in Chap. xxiv, 6: "No man shall take the nether or upper mill-stone to pledge; for he taketh a man's life to pledge." The Saviour says in John vi, 63, "the words that I speak unto you they are spirit and they are life;" and in Chap. xi, 25, he says, "I am the resurrection and the life." Col. iii, 4. "When Christ who is our life shall appear, then shall ye also appear with him in glory." When Pharaoh requested the removal of darkness, he said, "Entreat the Lord that he may take away this death only; [Ex. x, 17;] and when a poisonous herb was

found to be in the pottage of the sons of the Prophets, they cried out, "O thou man of God, there is death in the pot." 2 Kings iv, 40. It is evident that in all these cases the cause is put for the effect, or the means for the end accomplished, or to be accomplished; and if the law is called life, because it is ordained unto life, and those who kept it would live by it, with equal propriety it may be called death, because it holds under condemnation and causes the death of the transgressor. That which is justification and life to man in one condition, is condemnation and death to him when he occupies an opposite position.

It is written in Deut. xxx, 15, 16, "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live." In reality the law is not the life, (compare Gen. ix, 4; Lev. xvii, 14; Deut. xii, 23; and others,) but life is the fruit of keeping it; therefore it is evidently a figure of speech by which it is termed life, as the tree of the field or the mill-stone are called the life of man. In like manner it is called death, not that it is in reality death, but as Paul has said in Rom. vii, it was found to be unto death because sin slew him by the commandment. We have also seen that the letter only of the law was engraven in the stone, and it is expressly declared that the letter kills. We cannot suppose that these would have been death without sin, but there could be no sin without the law, for sin is the transgres-

sion of the law ; and where no law is there is no transgression.

But if any doubt yet remains it must be removed when the Apostle goes on to contrast the ministrations of the two covenants, showing that the ministration and not the law is what he is speaking of that was done away. The service of the old covenant was called the ministration of condemnation, as being the opposite of the present work of the Spirit, which is termed the ministration of righteousness or justification. (Whiting.) Justification and condemnation are opposites ; and we have seen that there could be no justification by the ministration of the old covenant ; therefore it is fitly termed the ministration of condemnation. That was the ministration of men, of condemnation and of death ; this of the Spirit, of justification, and of life. That was glorious ; this excellent in glory. When that was instituted there was a glory reflected from the face of Moses ; [Ex. xxxiv, 29-35 ;] in this is given "the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv, 6. That was with a veiled, a temporary glory, designed to be done away to give place to a ministration that was to remain, of glory that excelleth, where we with unveiled face behold "the glory of the Lord, and are changed into the same image from glory to glory ;" [2 Cor. iii, 18 ;] as they are contrasted in Heb. vii, 23-25. "And they truly were many priests, because they were not suffered to continue by reason of death ; but this man, [Christ,] because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save evermore, [mar-

gin,] them that come unto God by him, seeing he ever liveth to make intercession for them."

They who have the law written in their hearts by the Spirit of God, under the glorious ministration of our Saviour, Jesus Christ, are made heirs of God and children of Jerusalem above ; while they who have not the law in their hearts are in the same rank with Agar—the Jerusalem that now is—and are in bondage, or under condemnation, being in a natural or carnal state. They who are children of Jerusalem above are redeemed from the curse of the law and are therefore free ; and they whom the Son makes free are free indeed. John viii, 36. This is according to the gospel of Jesus Christ which proclaims liberty to the captives. Isa. lxi, 1. Paul says in Rom. viii, 15, "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father ;" and again he distinctly states in Gal. iv, 3-5, that we were in bondage till Christ redeemed us from under the law that we might receive the adoption of sons. Again he says : "So then, brethren, we are not children of the bond-woman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. iv, 31 ; v, 1. Although this "yoke of bondage" has been supposed to be the law of Moses, we find no intimation that the Galatians ever observed that law, or that it was the subject of the Apostle's argument. He does not even mention or notice the ministration of the old covenant, in Chap. iv, but contrasts the nature of the covenants themselves, and shows

the different conditions of those who are under them. We have found him convincing of sin by the moral law ; proving that the Gentiles are under the law, from the curse of which Christ redeems them ; and that by effecting this redemption he constitutes them heirs of the promise made to Abraham and children of the Jerusalem above ; and we cannot see how any one can doubt that the bondage of the children of old Jerusalem consisted in that they were transgressors of God's law, the servants of sin ; and the liberty in which we are exhorted to stand fast is freedom from sin—the liberty we enjoy in Christ while we follow that form of doctrine whereto we were delivered. Rom. vi, 17 ; margin.

As it is evident that none but the moral law is spoken of in Gal. iii, and that the redemption in Chap. iv, is from the curse of that law, if, as has been supposed, the Apostle speaks of the law of Moses in the first part of Chap. v, he has changed his subject very abruptly and without any apparent reason. But we think it is clear that the liberty spoken of in chapter v, 1, is freedom from sin, and that the "yoke of bondage" has no reference to the Levitical law ; and if a change is made from the moral to the Levitical law, in verses 2-5, we must find place for another change when we come to verse 14 ; for the great principle there quoted, "Thou shalt love thy neighbor as thyself," is developed solely by the moral law. See Matt. xxii, 39, 40 ; Jas. ii, 8. Compare Gal. v, 18-23. But arbitrary changes of this kind are not allowable, as, if allowed, they would be destructive to the force of any argument that might be adduced ;

therefore if such changes are made from one law to the other in a continuous discourse, a clear necessity will be apparent in the connection.

The main reason for supposing that the law of Moses is referred to in Gal. v, 2-5, is the fact that it stands in the text connected with circumcision ; but this of itself can be no reason at all with those who have carefully examined the epistle to the Romans. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law." Gal. v, 2, 3. We learn from Rom. iv, 11, that circumcision was given to Abraham as a sign of the righteousness of his faith ; but as the doers of the law would also be justified, if any did the law, they too would be righteous, and circumcision would to them be valid as a sign ; for Paul says in Rom. ii, 25, "Circumcision verily profiteth if thou keep the law :" not a part of it, but the whole law ; but if the whole law is not kept, circumcision becomes a useless and unmeaning ceremony ; for, he adds, "If thou be a breaker of the law, thy circumcision is made uncircumcision." Therefore if they claimed any profit from circumcision they thereby acknowledged themselves in fact "debtors to do the whole law." No one can for a moment suppose that Rom. ii, either in whole or in part, refers to the law of Moses ; yet the connection between *circumcision* and *the law* is the same as in Gal. v. And again it is said in Rom. iv, 4, that "to him that worketh is the reward not reckoned of grace but of debt ;" but the works must be of such a kind as to merit a reward. The cer-

emonies of the Mosaic law in themselves considered, were of no esteem in the sight of God; and that law is declared in the Scriptures to be weak and unprofitable; therefore its works cannot be made a matter of debt, nor claim a reward. That moral duties are designated by these works is evident from the whole connection, and especially from verse 5, where the converse is shown: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Here the righteousness of faith is placed in opposition to the righteousness of obedience." Any comment that could be made on Rom. iv, and Gal. v, would probably fail of presenting so striking a parallel as is drawn in the texts; we will therefore place a few verses side by side:—

For I testify again to every man that is circumcised that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. Gal. v, 3-5.

Here it will be seen that exactly the same ideas are inculcated in the two scriptures: To him that worketh is the reward not reckoned of grace; but by grace we are saved, and no flesh shall be justified in his sight by the works of the law. Then to be made partakers of God's grace through faith we must renounce our own works and believe on him that justifieth. Such, and such only, are under grace; then if we seek again for justification

Now to him that worketh is the reward not reckoned of grace but of debt.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. iv, 4, 5.

by the law, we are fallen from grace. But those who oppose God's law use this text as if it read, "Christ is become of no effect unto you, whosoever of you *keep the law*; ye are fallen from grace."

And they pronounce a curse on those who continue in the things written in the law to do them, instead of letting it rest on those who continue not in them, as stated by both Moses and Paul. But to render obedience to God's law while we seek to be justified by faith in Christ, through whom we receive "the remission of sins that are past," is quite a different thing from seeking to be justified by the law. See Rom. iii, 25; Eph. ii, 8-10; Jas. ii, 8-14; John viii, 10, 11; Rev. xiv, 12.

But it may be insisted that the Apostle means the law of Moses in Gal. v, 2-5, because it is an unprofitable law, the doers of which are fallen from grace, even while they are justified by it. We would then inquire in what sense he uses the word *justify*? Was any one, under any circumstances, justified by the law of Moses, or was justification ever coupled with that law? We think not. Nothing but a moral law can be a rule of justification; and the law of Moses consisted only in shadows, which were remembrancers of sin, but could never take away sin. They were not instituted as a means of acceptance with God, [see Ps. xl, 6-8; l, 8-12; Isa. ii, 10-20; Jer. vi, 20; Amos v, 21-24; 1 Sam. xv, 21, 22; Heb. viii, 5; ix, 9; x, 1-4,] and were not included in man's *whole duty* to him; [Jer. vii, 22, 23; Eccl. xii, 13,] (for further proof of this we refer to previous remarks on the nature of the Levitical law;) therefore if the law of Moses is the law re-

ferred to in Gal. v, 2-5, it must be admitted that the word "justified" is used in an accommodated, rather than an absolute sense; and when it is shown that the term is used in an accommodated sense, we know of no further reason for referring this scripture to the law of Moses. But we are further inclined to believe that the Apostle does not speak of justification positively; as it is not possible to be absolutely justified and fallen from grace at the same time. We have before noticed that there are but the two opposite states: under the law, and under grace. To be under the law is to be condemned, but to be under grace is to be justified, and no one can occupy two positions at the same time. He who has fallen from grace, is, therefore, under condemnation; the very opposite of justification. We understand the Apostle to be speaking to those who desired to be justified by the law, and uses language equivalent to saying, Every man that seeks to be justified by the law is fallen from grace; and this is the sense usually attached to his words by those who have written on the text, even though they considered it the law of Moses. We give two examples:—

"And so far as any now seek to be justified by that dead law, 'they are fallen from grace,' according to the declaration of Paul."

"Surely those who turned from a living substance, the gospel, and sought justification by the deeds of a dead law of shadows, had 'fallen from grace.'

The 14th verse of Gal. v, we have already noticed, as clearly referring to the moral law. By a comparison of scriptures we find that verse 6 also

refers to the same: making the expression parallel with that of 1 Cor. vii, 19, which says that "circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." In Gal. v, 6, the commandments are not expressly mentioned. It says, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love;" but another Apostle informs us that "this is the love of God that we keep his commandments." 1 John v, 3. The remaining expressions in the epistle to the Galatians respecting the law, are not liable to a misconstruction. All language may be perverted by those who disseminate error; so Gal. v, 23 has been made to say, "*there is no law*," by cutting the sentence in two, and placing the writer's remarks between the first two and last four words, and then displaying these last words in capitals as a separate quotation; but by a perversion of scripture no more palpable than this, it can be proved that "*there is no God*," by keeping out of sight the fact that such a sentiment dwells only in the heart of the fool. Ps. xiv, 1.

Expressions are found in other writings of the Apostles, embracing important testimony on this point, which we have not time to notice at length; and so far as the present question is concerned, we do not consider it necessary. Many of these have been evaded by our opponents as not clearly defining the law of which they speak; and some of them alone considered are liable to such an objection; but taken in connection with facts otherwheres proved, their testimony is to the point. Thus, when John says that the love of God consists in

keeping his commandments, doubts have been raised as to what he means by the commandments of God; but when we trace the existence of certain moral principles back to the beginning, and find that Jehovah has made a declaration of these principles in a code of ten commandments, that these have been the basis of all his requirements, and that they are presented as a test of moral character and a rule of action to a thousand generations, even for an everlasting covenant, all uncertainty vanishes at once. Again, when he tells us that sin is the transgression of THE LAW, we look to the perfect law of God in the days of David, that which embraced the whole duty of man in the days of Solomon, which Christ declared was more firm than heaven and earth, and presented as the means of entering into eternal life, and which Paul has so clearly and ably proved to be of universal obligation in all dispensations; and we are at no loss to imagine what THE LAW is, of which John speaks so definitely; the transgression of which is unrighteousness or sin, and is unto death. When the perpetuity of the law is proved, that fact becomes a nucleus around which an overwhelming amount of evidence immediately clusters.

But the epistle of James demands particular notice. This is in perfect harmony with those to the Romans and Galatians, and contains evidence in itself that the law of ten commandments is the law of which it treats. No reason has ever been offered why James does not speak of the same law that is so often spoken of by Christ and his Apostles. It is admitted by all that Paul speaks of the ten commandments in Rom. vi; and in verse 23 he

says, The wages of sin (transgression) is death. James says also, [Chap. i, 15,] "Sin when it is finished bringeth forth death." So death is the penalty for transgression, and the time of its infliction is given in James ii, 12, where he refers us forward to the judgment, in connection with the obligation to keep the law. Now the sin spoken of in Jas. i, 15, must be the transgression of the same law that is referred to in Rom. vi: the penalty being the same, unless it can be proved that the "one Law-giver" will judge the world by diverse rules of judgment, which is an idea too preposterous to be entertained for a moment.

Again, it is very certain that the perfect law of liberty" [Jas. i, 25] is the law of ten commandments; for David speaks of this law in Psalms xix, 7, and declares it to be perfect; and but one perfect, moral code can exist; and that cannot be susceptible of abolition or change. And again David says in Psalms cxix, 45, "I will walk at liberty; for I seek thy precepts." The bondage from which we are freed by Christ, is the servitude of sin; and if there had been no sin, all would have enjoyed perfect freedom. No law can be termed a law of liberty but one that would justify the doer; as any other law, if kept, would still leave the doer of it in bondage. The code proclaimed on Mount Sinai was perfect and was ordained unto life—it would justify the doer; therefore this alone is entitled to the name of "perfect law of liberty," unless another code equally perfect and comprehensive could be found.

Jas. ii, 8. "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as

thyself, ye do well." The only chance for opposition here, is to suppose that "the scripture" and "the royal law" are the same thing, which would be the same as to say, "If ye fulfill the royal law according to the royal law." But the Saviour has shown [Matt. xxii, 36-40] that all the law hangs on the two principles of loving God with all the heart, and our neighbor as ourselves. God once used the fourth commandment as a test of obedience to his commandments and his laws. Ex. xvi, 4, 28, 29. Paul evidently uses the tenth in the same comprehensive manner, to show that all impure desire is forbidden by the law. Rom. vii, 7. The two principles on which all the law hangs, are not dissimilar, but like each other; [Matt. xxii, 39;] and John uses the second principle—love to one another—as a test of love to God; [1 John iii, 17; iv, 12, 20;] so to fulfill that precept perfectly is to keep the commandments which hang on these two principles. Therefore it is said in Rom. xiii, 8, "He that loveth another hath fulfilled the law." Macknight renders Jas. ii, 8, "according to *that* scripture." "Thou shalt love thy neighbor as thyself," is "*that* scripture" according to which "*the* royal law" is to be fulfilled.

The Apostle next lays down an important principle, that a violation of one of the commandments is disobedience to the whole law. We cannot conceive how any one of the commandments can rest on only a part of the authority of the Law-giver, each one being as effective and forcible as though it was the only one in existence. Therefore whosoever disregards one, as truly sets at defiance the authority of the Law-giver, as if all were disregard-

ed. To illustrate this fact the sixth and seventh commandments of the royal law are quoted: thus placing the identity of this law beyond a doubt. When Solomon presented the commandments of God as comprehending man's whole duty of obedience, he exhorted to the keeping of them from the consideration that "God shall bring every work into judgment." Eccl. xii, 13, 14. When Jesus instructed to keep the commandments he expressly declared that they were the condition of entering into life. Matt. xix, 16, 17. When Paul reasoned so forcibly to the Romans respecting this same law, he plainly declared that the transgressor should be judged by the law in the day when God shall judge the secrets of men; [Rom. ii, 12, 16;] and further proves that by these oracles, God shall judge the world. Rom. iii, 1-6. James, in his brief but irrefutable argument on the obligation of fulfilling this law, directs the mind forward to the same great event, and exhorts so to do and speak as they that shall be judged by the law of liberty. Jas. ii, 12.

And what more can the most sceptical require? Dear reader, if you are still in doubt, what amount of evidence will convince you? Surely you would not believe though one rose from the dead; for we have presented the testimony of God the Father, who declared this law and has ever claimed it as his own; of Moses the faithful servant of God; of the Prophets, and holy men of old; of Jesus Christ the Son of God, and of the holy Apostles. These delighted in the law, and have given their testimony in its favor. And in concluding we would again call attention to a few prominent and

important points clearly established on such authority:—

1. God's holy covenant of ten commandments existed from the beginning: having nothing in them peculiar to any dispensation, and were confirmed at Horeb for an everlasting covenant to Jacob.

2. The prophecies relating to the coming of Christ and the change of the dispensation never speak of a change or abolition of God's law, but on the contrary, speak in a manner to show its perpetuity throughout all time.

3. Christ expressly declared that he came not to destroy it, but to ratify; which he has done in his life, teachings and death.

4. The Apostles in the clearest and strongest manner have proved the perpetuity of the law, and that it is in all times a standard of right and wrong, by which is the knowledge of sin, and by which the world will be judged.

5. All the promises of the gospel are based upon it, and Jesus Christ, by perfect obedience to it, has secured the blessings which were lost by transgression, and imparts his righteousness to us, conferring these blessings on the obedience of faith, and thereby showing that the law runs parallel with the gospel.

That the Jews were rejected for their disobedience to this law, none can deny. The blessing of God, which they blindly supposed was secure so long as the Mosaic ritual was performed in the temple, was withdrawn. They were to be a peculiar treasure to him above all people, if they obeyed his voice and kept his covenant; but they broke

his covenant and he regarded them not. Their house was left unto them desolate. How fearful their fate when the word of the Lord was fulfilled; [Lev. xxvi, 14-43;] when terror and consumption was appointed to the transgressor; when the staff of their bread was broken, and they ate the flesh of their sons and their daughters; when they were scattered among heathen and their land desolated, till even their enemies were astonished at it. But a time more fearful than that is coming; for the Lord hath a controversy with the nations, and he will plead with all flesh; not Palestine alone shall be desolated, but the Lord will make the whole earth empty, and make it waste, and turn it upside down, and scatter abroad the inhabitants thereof; yea, the land shall be utterly emptied and utterly spoiled, for the earth is defiled under the inhabitants thereof: *because they have transgressed the laws, changed the ordinance, broken the everlasting covenant*; therefore shall the curse devour the earth. And this day is near—it is near and hasteth greatly. It is the day of the Lord's vengeance; a day of darkness and gloominess; of clouds and thick darkness, when the Lord shall roar out of Zion and utter his voice from Jerusalem and the heavens and the earth shall shake. Then shall the enemies of the Lord be confounded, when he pours out his fury on those who have so long resisted his righteous will, when sweet mercy is gone, and the vials of God's wrath are poured out upon this devoted world. Flee, O sinner! flee from the wrath to come! Escape for thy life ere the dreadful sound shall burst upon your ear. Soon God, in judgment will vindicate the honor of

his holy law. But mercy is yet offered. The voice of the third angel is heard, presenting the commandments of God and the faith of Jesus. Rev. xiv, 9-12. Who will engage in the great work of repairing the breach in God's holy law, that they may stand in the day of battle? The Saviour is yet pleading, and presenting his precious blood before the Father's throne; and although you have transgressed the Father's law, and are destitute of righteousness, he was without sin, yet he was made sin for us, that we might be made the righteousness of God in him. Hasten then to him as the only refuge from the coming storm.

"By sin we were exposed to wrath—
He died for us, that he might draw
Our wandering feet to virtue's path,
Where we may keep God's holy law."

Waukau, Wisconsin, July 4th, 1854.

THE TWO LAWS.

UNDER the Jewish dispensation were incorporated two kinds of laws. One was founded on obligations growing out of the nature of men, and their relations to God and one another; obligations binding before they were written, and which will continue to be binding upon all who shall know them, to the end of time. Such are the laws which were written by the finger of God on the tables of stone, and are called *moral laws*.

The other kind, called *ceremonial laws*, related

to various outward observances, which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ.

There were also two kinds of Sabbaths, or days of rest. One was a day of *weekly rest*; and the command to keep it holy was placed by the Law-giver in the midst of the *moral laws*. It was called, by way of eminence, "THE SABBATH." The command to keep the other sabbaths was placed by the Law-giver among the *ceremonial laws*, because it was *like* them, as the command to keep the weekly Sabbath was *like* the laws with which it was associated. One class were fundamental, permanent, universal *moral laws*; the other class were local, temporary *ceremonial laws*. One had their origin in the nature and relations of man; the other in the peculiar circumstances in which, for a time a peculiar people were placed. One would be binding in all ages, upon all who should know them; and the other would be binding only upon the Jews till the death of the Messiah.

The Jews, at the coming of Christ, being in a state of great spiritual darkness and grievous apostasy from God, did not well understand the nature and objects of their laws. Often they overlooked the spirit, and were superstitiously devoted to the forms. Some, after they embraced the Gospel, thought that the ceremonial as well as the moral laws were binding. Others, more enlightened, thought that they were not. This led to contention among them. Paul, in the fourteenth chapter of Romans, presented such considerations as were

adapted to lead them, in this matter, to a right decision.

"One man," he says, "esteemeth one day above another. Another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Both mean to honor God, and he will accept them. But what day does he speak of? "The Sabbath" of the fourth commandment, associated by God inseparably with the *moral laws*? Read the connection. What is it? Is it, one man believeth he must worship Jehovah; another, who is weak, worshipeth idols? One believeth that he must not commit murder, adultery or theft, and another thinks he may? Were those the laws about which they were contending, and with which were connected the days that he speaks of? No: about those laws there was no dispute.

But, "One believeth that he may *eat* all things," (which are nourishing, whether allowed in the ceremonial law, which regulateth such things, or not;) "another, who is weak, eateth herbs. Let not him that *eateth* despise him that eateth not; and let not him that eateth not judge him that eateth, for God hath received him." Those were the laws about which they were contending, and with regard to which the Apostle was giving them instruction. It was not the *moral*, but the *ceremonial* laws; and the days spoken of were those which were connected, not with the former, but with the latter.

So, in the second chapter of Colossians, "Let no man judge you in *meat* or in *drink*, or in respect of a holy day, or of the new moon, or of the sabbaths."

The sabbaths spoken of are not the *Sabbath* associated with, Thou shalt not commit murder, or adultery, or theft; but the sabbaths associated with meats and drinks, and new moons, which were indeed, shadows of things to come. But to take what he said about those sabbaths which were associated by God with the ceremonial laws, and which the Apostle himself, in this very discourse, associates with them, and apply it, as some have done, to "THE SABBATH" which God associated with moral laws, *is wrong*.

"Blotting out," he says, "the hand-writing of ordinances that was *against* us, which was *contrary* to us, nailing it to his cross." But the day of weekly rest from the business and cares of this world, for the purpose of worshiping God and promoting the salvation of souls, is never spoken of in the Bible as being *against* men, or *contrary* to them. No: it always was, and always will be, *for* them. That Sabbath was made *for* man, not *against* him.—*Sabbath Manual*—pp. 133-136.

THE SABBATH.

TEACHINGS OF THE SAVIOUR.

BUT if Jesus Christ did not break the Sabbath, and did not say or do any thing which showed that it would be abolished, or the obligation to keep it holy be relaxed, why were the Pharisees so constantly at variance with him on this subject; and why did they so often accuse him of breaking

the Sabbath! Because they hated him, and because he violated their traditions about the Sabbath. The fact was they had added to the Sabbath law, as they had to other laws, numerous traditions of their own, and they regarded these more than they did the law itself. Thus they often made void the law through their traditions. These traditions Jesus disregarded, and showed by words and deeds that they were vain. He thus demonstrated that they were false teachers: blind leaders of the blind. This greatly enraged them, and led them to watch occasions of accusation against him.

For instance: they said, that if a son should say of that portion of property with which he ought to assist his parents, "It is corban," that is, a gift devoted to the Lord, he was released from his obligation to assist them, though God had commanded him to do it. Thus they made void the law of God through their traditions. So it was with the fourth commandment. They had added to it numerous and cumbrous errors, which tended to lead the mind to a blind and superstitious regard for them, and to overlook and disregard the spiritual meaning and real object of the Sabbath.

They enumerated about forty primary works, which they said were forbidden to be done on the Sabbath. Under each of these were numerous secondary works, which they said were also forbidden. These were so explained as to include works of mercy performed by Jesus, and thus to make him a Sabbath-breaker. Hence, they said he could not be the Messiah, for he did not, in the sense of their traditions, keep the Sabbath.

Among the primary works which were forbidden,

were ploughing, sowing, reaping, winnowing, cleaning, grinding, etc. Under the head of grinding was included the breaking or dividing of things which were before united. Of course, when the disciples broke off the heads of grain, and rubbed out the kernels in their hands, and ate them, it was a dividing of things which were before united, a species of grinding, which was, in their view, forbidden, and unlawful on the Sabbath-day.

Another of their traditions was, that, as threshing on the Sabbath was forbidden, the bruising of things, which was a species of threshing, was also forbidden. Of course, it was a violation of the Sabbath to walk on green grass, for that would bruise or thresh it. So, as a man might not hunt on the Sabbath, he might not catch a flea, for that was a species of hunting. As a man might not carry a burden on the Sabbath, he might not carry water to a thirsty animal, for that was a species of burden; but he might pour water into a trough and lead the animal to it. It was on this ground that they objected to a man's carrying his couch from the pool of Bethesda. Yet should a sheep fall into a pit, they would readily lift him out, and bear him to a place of safety. They would also loose an ox or an ass on the Sabbath, and lead him away to watering. Yet they objected to our Saviour's loosing a woman from her infirmity, though she had been bound by it eighteen years, and he could loose her by a word. Thus they "strained at a gnat, and swallowed a camel."

They said a man might minister to the sick for the purpose of relieving their distress, but not for the purpose of healing their diseases. He might

put a covering on a diseased eye, or anoint it with eye-salve for the purpose of easing the pain, but not to cure the eye. Hence the eagerness with which they watched the Saviour, to see whether he would heal on the Sabbath, that, if he should, they might accuse him. And when he did heal, and did it on purpose to show the futility of their objections, as well as his power to remove diseases, they were filled with wrath, and sought to kill him, though he showed from the Scriptures, and from their own admissions, that he had done nothing wrong. He stripped the Sabbath of the false appendages which they had attached to it, vindicated its divine authority and permanent obligation, pointed out its true objects and the proper manner of observing it, that his disciples, guided by his teaching and example, might in all ages remember it and keep it holy.

They would not on the Sabbath even take down the bodies of those who were crucified. Hence, they besought Pilate that the death of Jesus, and of those who were crucified with him, might be hastened by the breaking of their legs, so that their bodies might be taken down before the Sabbath began.

But, with all this scrupulosity, they could with wicked hands, crucify him, and impiously say, "His blood be on us, and on our children." With good reason, therefore, did he say, "Ye hypocrites, ye generation of vipers, how can ye escape the damnation of hell?" Without repentance of their sins, and faith in him as their Redeemer, they could not escape.

"But if the Sabbath was to be remembered and

kept holy, according to the requirements of the moral law, why did Jesus not say more about the keeping of it? Why did he not exhort them to rest from their labors?" Because it was not needful. As to external rest, they already kept it, and with superstitious exactness. Those who would not on that day heal the sick, walk on green grass, take water to a thirsty animal, carry a couch or catch a flea, did not need to be exhorted to abstain from worldly business. They knew that to be a duty, and of permanent obligation. What they needed was, to have the keeping of it stripped of the false glosses and superstitious observances with which they had encumbered it; to have the true object of the day, and the spirit with which it should be kept, pointed out. This was what he did, by word and deed, even at the hazard of his life.

Did they contend that hunger should go unap-peased rather than that a man should pluck heads of grain, rub out the kernels, and eat them? He suffered his disciples to do this, and from the Bible vindicated their course.

Did they contend that the sick should not be healed, even by him who could do it with a word? He repeatedly did it: saying to the woman who had been eighteen years ill, "Thou art loosed from thine infirmity;" to the paralytic, "Stretch forth thine hand;" and to the man at the pool of Beth-esda after thirty-eight years of confinement, "Rise, take up thy bed, and walk." They immediately did so—a most conclusive testimony from God that the silly traditions of the Pharisees were in opposition to his will.—*Sabbath Manual.*—pp. 213-218.

IT'S JEWISH.

WHEN we present God's holy law,
And arguments from Scripture draw;
Objectors say, to pick a flaw,
"It's Jewish."

Though at the first, Jehovah blessed,
And sanctified his day of rest;
The same belief is still expressed—
"It's Jewish."

Though with the world this rest began,
And thence through all the Scriptures ran,
And Jesus said 'twas made for man—
"It's Jewish."

Though not with Jewish rites, which passed,
But with the moral law 'twas classed,
Which must endure while time shall last—
"It's Jewish."

If from the Bible we present
The Sabbath's meaning, and intent,
This answers every argument—
"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath-day," this answers all—
"It's Jewish."

The Gospel Teacher's plain expression,
That "Sin is of the law transgression,"
Seems not to make the least impression—
"It's Jewish."

They love the Rest of man's invention,
But if Jehovah's Day we mention,
This puts an end to all contention—
"It's Jewish."

E. F. C.

WHY DON'T YOU

KEEP HOLY THE SABBATH DAY?

A QUESTION

FOR ALL BIBLE CHRISTIANS:

ALSO

EXTRACTS FROM CATHOLIC CATECHISMS, &c.

PUBLISHED AT THE ADVENT REVIEW OFFICE,
ROCHESTER, N. Y.

1854.

KEEP HOLY THE SABBATH DAY

FOR ALL CHRISTIANS

BY THE STARS AND SPOTS OF THE EARTH

PRINTED WHENCE THENCE CRY TA QUITTEMENT
BY H. HUTCHINSON

day by day (not to be plodded) and so spend out in idleness
the good and joyful sabbath, that would had time and ease
the soul to rest. **TO THE READER.**

It has ever been the boast of Protestants, that "the Bible, and the Bible alone," is their rule of faith and practice; while Catholics contend that the written Word is not a sufficient rule. We here give the rule of both:

THE RULE OF PROTESTANTS:—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; *that the man of God may be perfect, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.*" 2 Tim. iii, 16, 17.

THE PAPISTS' RULE:—"All Scripture, &c. Every part of divine Scripture is certainly *profitable* for all these ends. But if we would have the *whole* rule of Christian faith and practice, we must not be content with those Scriptures which Timothy *knew from his infancy*, that is, with the Old Testament alone: nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book, and the true meaning of it." Note in Douay Bible, 2 Tim. iii, 16, 17.

It is the shame of Protestants, that, especially on the Sabbath question, they leave their own rule, and take that of Papists. This they most certainly do, in endeavoring to sustain the observance of First-day as the Christian Sabbath by the testimony of the uninspired "Fathers;" this, too, without a word of inspired testimony.

Here is a stain upon the face of the Protestant church, which she can wipe away only by turning from the tradition of the first day of the week, to keep the Sabbath of the Bible. By listening to the voice of tradition, especially on the Sabbath question, instead of the "Bible, and the Bible alone," Protestants have placed deadly

weapons in the hands of the Catholic church, with which she has slain her thousands, which might have been rescued had the Protestant church followed her own rule of faith and practice. And if the Protestant church will reject the plain testimony of the written word of God, and, contrary to her profession, sustain herself in her errors by the traditions of the so-called Fathers, will not her case be most intolerable in the day of Judgment?

The rule of Protestants is ours. The "Bible, and the Bible alone," shall be our rule of faith and duty. And shall it not be yours also, brother Protestant? If it is, you will turn from the sabbath of the Papal church, to the Sabbath of the written word of God.

Protestants will agree that Dan. xi, 32-35, applies to Papacy. "And such as do wickedly against the holy covenant," &c. Verse 32. To learn what the Catholic church has done against God's holy covenant of the ten commandments, please see the ten commandments, as she gives them to her children, on pages 15 and 16. There the second commandment is taken out, the Sabbath of the fourth is changed, and the tenth is divided into two, to make up the ten. Is not that doing wickedly?

St. Paul calls this same power, the "man of sin." 2 Thess. ii. And why? Ans. "Sin" being the "transgression of the law," there is no power that could be more worthy the name than that which has thus mutilated the law of God. In this, he has "exalted himself above all that is called God." In his arrogant assumption, he has even thought "to change the times and laws of the Most High." Dan. vii, 25.

Rochester, Aug., 1854.

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WHY DON'T YOU

KEEP HOLY THE SABBATH DAY?

[From a Catholic Tract.]

I AM going to propose a very plain and serious question, to which I would entreat all who profess to follow "the Bible and the Bible only" to give their most earnest attention. It is this: Why do you not keep holy the Sabbath-day?

The command of Almighty God stands clearly written in the Bible in these words: "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. xx, 8, 9. Such being God's command then, I ask again, Why do you not obey it? Why do you not keep holy the Sabbath-day?

You will answer me, perhaps, that you *do* keep holy the Sabbath-day; for that you abstain from all worldly business, and diligently go to church, and say your prayers, and read your Bible at home, every Sunday of your lives.

But *Sunday is not the Sabbath-day*. Sunday is the *first* day of the week; the Sabbath-day was the

seventh day of the week. Almighty God did not give a commandment that men should keep holy one day in seven; but He named His own day, and said distinctly, "Thou shalt keep holy the seventh day;" and He assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it."

Almighty God ordered that all men should rest from their labor on the seventh day, because He too had rested on that day: He did not rest on Sunday, but on Saturday. On Sunday, which is the first day of the week, He began the work of creation, He did not finish it; it was on Saturday that He "ended His work which He had made; and He rested on the seventh day from all His work which He had made; and God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made." Gen. ii, 2, 3. Nothing can be more plain and easy to be understood than all this; and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you then keep holy the Sunday, and not Saturday?

You tell me that Saturday was the *Jewish Sabbath*, but that the *Christian Sabbath* has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or at least from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. Let us see

whether any such passages can be found. I will look for them in the writings of your own champions, who have attempted to defend your practice in this matter.

1. The first text which I find quoted upon the subject is this: "Let no man judge you in respect of an holy day, or of the new moon, or of the sabbath-days," Col. ii, 16. I could understand a Bible Christian arguing from this passage, that we ought to make no difference between Saturday, and Sunday, and every other day of the week; that under the Christian dispensation all such distinctions of days were done away with; one day was as good and as holy as another; there were to be no Sabbaths, no holy days at all. But not one syllable does it say about the obligation of the Sabbath being transferred from one day to another.

2. Secondly, the words of St. John are quoted, "I was in the Spirit on the Lord's day." Rev. i, 10. Is it possible that anybody can for a moment imagine that here is a safe and clear rule for changing the weekly rest from the seventh to the first day? This passage is utterly silent upon such a subject; it does not give us Scriptural authority for calling some one day in particular (it does not even say *which* day) "the Lord's day."

3. Next we are reminded that St. Paul bade the Corinthian converts, "upon the first day of the week,

to lay by them in store, that there might be no "gatherings" when he himself came. 1 Cor. xvi, 2. How is this supposed to affect the law of the Sabbath? It commands a certain act of almsgiving to be done on the first day of the week. It says absolutely nothing about not doing certain other acts of prayer and public worship on the seventh day.

4. But it was "on the first day of the week" when the disciples were assembled with closed doors for fear of the Jews, and Jesus stood in the midst of them; and again, it was eight days afterwards (that is, on the first day of the following week) that "the disciples were within, and Thomas with them, and Jesus again came and stood in the midst: (John xx, 19, 26:) that is to say, it was on the evening of the day of the Resurrection that our Lord first showed Himself to many disciples gathered together; and after eight days He again showed Himself to the same company, with the further addition of St. Thomas. What is there in these facts to do away with the obligation of keeping holy the seventh day? Our Lord rose from the dead on the first day of the week, and on the same day at evening He appears to many of His disciples; He appears again on that day week, and perhaps also on other days in the interval. Let Protestants, if they will, keep holy the first day of the week in grateful commemoration of that stupendous mystery, the Resurrection of Christ,

and of the evidences which He vouchsafed to give of it to His doubting disciples; but this is no scriptural authority for ceasing to keep holy another day of the week, which God had expressly commanded to be kept holy for another and altogether different reason.

5. But lastly, we have the example of the Apostles themselves. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts xx, 7. Here we have clear proof that the disciples came together for the celebration of the Holy Eucharist, and that they heard a sermon on a Sunday. But is there any proof that they had not done the same on the Saturday also? Is it not expressly written concerning those early Christians, that they "continued *daily* with one accord in the temple, breaking bread from house to house?" Acts ii, 46. And as a matter of fact, do we not know from other sources that, in many parts of the Church, the ancient Christians were in the habit of meeting together for public worship, to receive Holy Communion, and to perform the other offices, on Saturdays just the same as on Sundays? Again, then, I say, let Protestants keep holy, if they will, the first day of the week in order that they may resemble those Christians who were gathered together on that day

in an upper chamber in Troas; but let them remember that this cannot possibly release them from the obligation of keeping holy *another* day which Almighty God has ordered to be kept holy, because on that day He "rested from all his work."

I do not know of any other passages of holy Scripture which Protestants are in the habit of quoting to defend their practice of keeping holy the first day of the week instead of the seventh; yet surely those which I have quoted are not such as should satisfy any reasonable man, who looks upon the written word of God as *they* profess to look upon it, namely, as the one *only* appointed means of learning God's will, and who really desires to learn and to obey that will in all things with humbleness and simplicity of heart. It is absolutely impossible that a reasonable and thoughtful person should be satisfied, by the texts that I have quoted, that Almighty God intended the obligation of Saturday under the old law to be transferred to Sunday under the new. And yet Protestants *do* so transfer it, and never seem to have the slightest misgivings, lest, in doing so, they should be guilty of breaking one of God's commandments. Why is this? Because, although they talk so largely about following the Bible and the Bible only, they are really guided in this matter by the voice of tradition. Yes, much as they may hate and denounce the word,

they have in fact, no other authority to allege for this most important change. The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on backwards from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country left this particular portion of Catholic faith and practice untouched.

But, had it happened otherwise—had some one or other of the “Reformers” taken it into his head to denounce the observance of Sunday as a Popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other—all Protestants would have been obliged, in obedience to their professed principle of following the Bible and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. And so, in like manner, any one at the present day who should set about, honestly and without prejudice, to draw up for himself a form of religious belief and practice out of the written Word of God, must needs come

to the same conclusion: he must either believe that the Sabbath is still binding upon men’s consciences, because of the Divine command, “Thou shalt keep holy the seventh day;” or he must believe that no Sabbath at all is binding upon them, because of the Apostolic injunction, “Let no man judge you in respect of a festival day, or of the sabbaths, which are a shadow of things to come, but the body is Christ’s.” *Either one or the other of these conclusions he might honestly come to;* but he would know nothing whatever of a *Christian Sabbath* distinct from the ancient, celebrated on a different day, and observed in a different manner, simply because Holy Scripture itself nowhere speaks of such a thing.

Now, mind, in all this you would greatly misunderstand me if you supposed I was quarreling with you for acting in this matter on a true and right principle, in other words, a Catholic principle; viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. I would not tear from you a single one of those shreds and fragments of Divine truth which you have retained. God forbid! *They are the most precious things you possess,* and by God’s blessing may serve as clues to bring you out of that labyrinth of error in which you find yourselves involved, far more by the fault of your forefathers three centuries ago than by your own. What I do quarrel with you for is, not

your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday, and not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism, to the unvarying tradition of above 1500 years. We blame you not for making Sunday your weekly holyday instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act we do the same as yourselves in this matter; we too no longer observe the ancient Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so doing from a *book*, but we derive it from a *living teacher*, and that teacher is the Church. Moreover, we believe that not every thing which God would have us to know and to do is written in the Bible, but that there is also an *unwritten* word of God, which we are bound to believe and obey, just as we believe and obey the Bible itself, according to that saying of the Apostle, "Stand fast and hold the traditions which you have learned, *whether by word or by our epistle.*" 2 Thess. ii, 14. We Catholics, then, have

precisely the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed; namely, the authority of "the Church of the living God, the pillar and ground of the truth;" [2 Tim. iii, 15;] whereas you who are Protestants have really no authority for it whatever; for there *is* no authority for it in the Bible, and you will not allow that there *can be* authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but *we* follow it, believing it to be a part of God's word, and the Church to be its divinely-appointed guardian and interpreter; *you* follow it, denouncing it all the time as a fallible and treacherous guide, which often "makes the commandment of God of none effect."

On the Ten Commandments.

[As given in "Butler's Catechism"—p. 20.]

"Ques. SAY the ten commandments of God.

Ans. 1. I am the Lord thy God, thou shalt not have strange gods before me, &c.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.—
Ex. xx.

The Third Commandment.

[As given in "Butler's Catechism"—p. 26.]

Q. Say the third commandment.

A. Remember that thou keep holy the Sabbath day.

Q. What is commanded by the third commandment?

A. To spend the Sunday in prayer, and other religious duties.

Q. Which are the chief duties of religion, in which we should spend the Sundays?

A. Hearing mass *devoutly*; attending vespers, or evening prayers; reading moral and pious books; and going to communion.

Q. The hearing of mass then is not sufficient to sanctify the Sunday?

A. No; a part of the day should be also given to prayer and good works."

On the Third Commandment.

[“Catholic Catechism of the Christian Religion”]

Q. What is the third commandment?

A. Remember that thou keep holy the Sabbath day: six days shalt thou labor, and shalt do all thy work; but on the seventh day, is the Sabbath of the Lord thy God, thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates, &c. Ex. xx, 8, &c.

Q. Why does God commence this commandment by the words, ‘Remember, &c.?’

A. To remind the Jews that this commandment is only a confirmation of one that had been always observed, by his order, since the beginning of the world. Gen. ii, 3; Ex. xvi, 23.

Q. What does God ordain by this commandment?

A. He ordains that we sanctify, in a special manner, this day, on which he rested from the labor of creation.

Q. What is this day of rest?

A. The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. ii, 2; Heb. iv, 1, &c.

Q. Is it then Saturday we should sanctify, in order to obey the ordinance of God?

A. During the old law, Saturday was the day sanctified; but the church instructed by Jesus Christ, and directed by the Spirit of God, has substituted

Sunday for Saturday, so we now sanctify the first and not the seventh day. Sunday means, and now is, the day of the Lord.

Q. Had the church power to make such change?

A. Certainly, since the Spirit of God is her guide, the change is inspired by that holy Spirit. The uniform, universal, and perpetual tradition of all ages and nations, attest the antiquity of, and consequently the Divine assent to, this change; even the bitterest enemies of God's church admit and adopt it.

Q. Why did the church make this change?

A. Because Christ rose from the dead upon Sunday, and rested from the great work of Redemption; and because, on this day, the Holy Spirit descended on the apostles and on the church."

The Third Commandment Expounded.

[“Abridgment of Christ. Doct.”—pp. 57-59.]

“Q. What is the third commandment?

A. Remember that thou keepest holy the Sabbath day.

Q. When began the Sabbath to be kept?

A. From the very creation of the world; for then God ‘blessed it, and rested on it, from all his works.’ Gen. ii, 2.

Q. When was this commandment renewed?

A. In the old law; when God gave the com-

mandments to Moses, on mount Sinai, written with his own finger in two tables of stone. Ex. xx, 1, &c. xxxi, 18.

Q. Why was the Jewish Sabbath changed into the Sunday?

A. Because Christ was born upon a Sunday, rose from the dead upon a Sunday, and sent down the Holy Ghost upon a Sunday: works not inferior to the creation of the world.

Q. By whom was it changed?

A. By the Governors of the Church, the Apostles, who also kept it; for St. John was in the Spirit on the Lord's Day, (which was Sunday.) Apoc. i, 10.

Q. How prove you that the Church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.

Q. How prove you that?

A. Because by keeping Sunday, they acknowledge the Church's power to ordain feasts, and to command them under sin: and by not keeping the rest by her commanded, they again deny, in fact, the same power.

Q. If keeping the Sunday be a church precept, why is it numbered in the decalogue, which are the commandments of God, and the law of nature?

A. Because the substance or chief part of it, namely, 'That a day be set apart for the service of God,' is of divine right, and of the law of nature; though the determining this particular day, Sunday rather than Saturday, be a Church ordinance and precept.

Q. Did not Christ, when he confirmed the rest, confirm also this commandment?

A. In as much as it belongeth to the law of nature, he did; but not as it belongeth to the ceremonial law of the Jews, and was affixed to Saturday, therefore, now we are not bound to keep Saturday.

Q. Why so, I pray you?

A. Because that particular day was a command of the ceremonial law of the Jews, which was abrogated, and ceased to oblige after the death of Christ.

Q. To what are we obliged by this precept?

A. To spend the Sunday in prayer and divine service.

Q. What is the best means to sanctify the Sunday?

A. By hearing mass, confessing our sins, communicating, hearing sermons, and reading good books."

Authority for Changing the Sabbath.

[“Catholic Christian Instructed”—pp. 209, 210, 211.]

“Q. WHAT are the days which the Church commands to be kept holy?

A. 1st, The Sundays, or the Lord's day, which we observe by apostolical tradition, instead of the Sabbath. 2dly, The feasts of our Lord's Nativity, or Christmas-day; his Circumcision, or New-Year's day; the Epiphany, or Twelfth-day, Easter day, or the day of our Lord's Resurrection, with the Monday following, the day of our Lord's Ascension; Whit-sunday, or the day of the coming of the Holy Ghost, with the Monday following; Trinity Sunday; Corpus Christi, or the feasts of the blessed Sacrament. 3dly, We keep the days of the Annunciation, and Assumption of the blessed Virgin Mary. 4thly, We observe the feast of All-saints; of St. John Baptist; of the holy Apostles, St. Peter and St. Paul. 5thly, In this kingdom we keep the feast of St. Patrick, our principal patron.

Q. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath which was the Saturday?

A. We have for it the authority of the Catholic Church, and apostolic tradition.

Q. Does the Scripture any where command the Sunday to be kept for the Sabbath?

A. The Scripture commands us to hear the Church [Matt. xviii, 17; Luke x, 16,] and to hold fast the traditions of the apostles. 2 Thess. ii, 15. But the Scripture does not in particular mention this change of the Sabbath. John speaks of the Lord's day; [Rev. i, 10;] but he does not tell us what day of the

week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. *Acts xx, 7.* And Paul [*1 Cor. xvi, 2*] orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly, the best authority we have for this, is the testimony and ordinance of the church. And therefore, those who pretend to be so religious of the Sunday whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy-days all stand upon the same foundation, *viz.*, the ordinance of the church.

Q. What was the reason why the weekly Sabbath was changed from the Saturday to the Sunday?

A. Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday; as therefore the work of our redemption was a greater work than that of our creation, the primitive church thought the day on which this work was completely finished, was more worthy her religious observation than that in which God rested from the

creation, and should be properly called the Lord's day."

Cutting Reproof.

[From "A Treatise of Thirty Controversies."]

"THE word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy: you [Protestants] without any precept of scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of scripture, where it is said the first day of the week. *Acts xx, 7; 1 Cor. xvi, 2; Rev. i, 10.* Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

The Bible Not a Sufficient Rule.

["A True way to find out the True Relig." - pp. 102, 103.]

"A Protestant must know that the Bible contains all things necessary to salvation. Now this, no man can know by his own private judgment; for in what chapter, or in what verse, does the Bible say clearly that just such and such things are necessary to salvation, and that we must believe and do nothing more? On the other hand, I can tell you, that a man must believe and do many things which are nowhere in plain terms contained in the Bible. This is confirmed by Montague, a Protestant bishop, where he says that "there are six hundred particulars instituted by God in the point of religion, commanded and used by the church, of which we own, that the Scripture delivers, or teaches no such thing."* In the first place, a man must believe that the Holy Ghost is neither made, nor begotten, but does proceed, and that from the Father and Son. And that he who will be saved must believe this. For this is an article of the Catholic faith, which, except a man believe faithfully and steadfastly he cannot be saved.† Again, to baptize little children is nowhere mentioned in the Bible; and yet, if they die without baptism, they cannot be saved. Lastly, the keeping holy the Sunday is a thing absolutely necessary to sal-

* Origen.

† Creed of St. Athanasius.

vation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, *Remember the Sabbath day to keep it holy*, [Ex. xx, 8,] which is Saturday and not Sunday: therefore, the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith."

Sunday-keeping a Tradition of the Catholic Church.

["Milner's End of Controversy." - pp. 89, 90.]

"THE first precept in the Bible is that of sanctifying the seventh day; God blessed the *seventh day* and sanctified it. Gen. ii, 3. This precept was confirmed by God in the Ten Commandments: *Remember the Sabbath Day to keep it holy*. The *seventh day* is the Sabbath of the Lord thy God. Ex. xx. On the other hand, Christ declares that he is 'not come to destroy the law, but to fulfill it.' Matt. v, 17. He himself observed the Sabbath; and, 'as his custom was, he went into the synagogue on the Sabbath day.' Luke iv, 16. His disciples likewise observed it after his death: 'they rested on the Sabbath day according to the commandment.' Luke xxiii, 56. Yet with all this weight of scripture authority for keeping the Sabbath or seventh day holy, Protestants, of all denominations, make

this a profane day, and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None whatever, except the unwritten Word or tradition of the Catholic church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week.

Then with respect to the manner of keeping that day holy, their universal doctrine and practice are no less at variance with the sacred text. The Almighty says: 'From even unto even shall ye celebrate your Sabbath,' [Lev. xxiii, 32,] which is the practice of the Jews down to the present time, but not of any Protestants that ever I heard of.

I will confine myself to one more instance of Protestants' abandoning their own rule, that of scripture alone, to follow ours, of scripture explained by tradition. If an intelligent Pagan who had carefully perused the New Testament, were asked which of the ordinances mentioned in it, is most explicitly and strictly enjoined, I make no doubt but he would answer that it is the washing of feet. To convince you of this, be pleased to read John xiii, 1—17. Observe the motive assigned for Christ's performing the ceremony there recorded; namely, his 'love for his disciples:' next the time of his performing it; namely, when he was about to depart out of this world: then remark the stress he lays upon it

in what he says to Peter: 'If I wash thee not, thou hast no part with me:' finally his injunction at the conclusion of the ceremony: 'If I your Lord and master have washed your feet, ye ought also to wash one another's feet.' I now ask, On what pretense can those who profess to make *scripture alone* the rule of their religion, totally disregard this institution and precept? Had this ceremony been observed in the church when Luther and the other first Protestants began to dogmatize, there is no doubt but they would have retained it; but having learnt from her [Catholic church] that it was only figurative, they acquiesced in this decision contrary to what appears to be the plain sense of scripture."

Protestants not Guided by Scripture.

[“Doctrinal Catechism”—pp. 101, 174, 351—355.]

“Q. HAVE you any other proofs that they are not guided by the Scriptures?

A. Yes; so many, that we cannot admit more than a mere specimen into this small work. They reject much that is clearly contained in Scripture, and profess more that is nowhere discoverable in that Divine Book.

Q. Give some examples of both?

A. They should, if the Scripture were their on-

ly rule, wash the feet of one another, according to the command of Christ, in the 13th chap. of St. John;—they should keep, not the Sunday, but the Saturday, according to the commandment, 'Remember thou keep holy the Sabbath-day;' for this commandment has not, in Scripture, been changed or abrogated."

"Q. Have you any other way of proving that the Church has power to institute festivals of precept?

A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

"Q. Do you observe other necessary truths as taught by the Church, not clearly laid down in Scripture?

A. The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to salvation, is not explicitly and evidently laid down in Scripture, in the Protestant sense of private interpretation.

Q. What say you of infant baptism?

A. One-third part of the whole human race die before they reach their seventh year: it is then a matter of the last importance to know whether infants should be baptized; for the Scripture declares that baptism is necessary to salvation; and yet the

Scripture does nowhere tell us clearly whether Christ intended infants to be baptized. If it did, why should we have Baptists, who have never been able to see this truth clearly laid down in Scripture? Here, then, we have a truth, upon which the salvation of one-third part of the whole human race depends, which is not to be found in Scripture.

Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith,—do they find this permission clearly laid down in the Sacred Volume?

A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated,—'Remember thou keep holy the Sabbath day.'

Q. Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

A. It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday, because Christ rose from the dead on that day, is to say we act without warrant of Scripture; and we might as well say, that we should rest on Thursday because Christ ascended to heaven on that day, and rested in reality from the work of redemption.

Q. Is it not said, in the Book of Revelation, that

St. John was in the Spirit on the Lord's day, that is, Sunday; and is not this Scriptural proof that Sunday is the day to be observed in the new law?

A. Are we then to observe this particular day, merely because St. John had a revelation upon it,—must we observe, as a day of rest and holiness, any day upon which an apostle was in the Spirit?

Q. But it is called the Lord's day.

A. . . . Does this text tell you not to work upon that day,—does it tell you that the obligation of keeping Saturday is done away with, or that it was not the day of the resurrection or ascension which St. John here calls the Lord's day?

Q. Is it not said in the Acts,—‘And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and is not this sufficient Scriptural authority for the observance of the first day of the week?

A. But does this text abrogate the observance of Saturday the seventh day, or allow Protestants to do profane work on that day? Certainly not. They should then rest upon both days, if they hold the above text as any argument. The text in question does not say that the Apostle preached, or that the people assembled every first day of the week, but merely on this particular day, for which a good reason is given, namely, that St. Paul was to depart next day. It is quite clear, however, that they met

every Saturday; for the same Acts say, St. Paul preached in the Synagogue every Sabbath, and exhorted the Jews and the Greeks. Besides, it is not wonderful that the disciples came together on this first day of the week, since according to Acts ii, they continued DAILY in the temple breaking bread.

Q. Does not St. Paul order the Galatians and Corinthians to make collections on the first day of the week?

A. Yes; but, again, this does not abolish the observance of Saturday. St. Paul does not say that the people would be at church on that day,—that they were to keep that day, to the exclusion of Saturday, holy,—or that these collections were to be made at church, but merely that every man should lay up by himself in store upon that day.

Q. What do you conclude from all this?

A. That Protestants have no Scripture for the measure of their day of rest,—that they abolish the observance of Saturday without warrant of Scripture,—that they substitute Sunday in its place without Scriptural authority,—consequently, that for all this, they have only traditional authority. Yet Protestants would look upon a man who would . . . keep the Saturday and profane the first day, as a victim of perdition. Hence we must conclude, that the Scripture, which does not teach these things clearly, does not contain all necessary truths, and, consequently, cannot be the only rule of faith.

Q. Does it not appear from all this, that Protestants teach, in many things, what is opposed to Scripture, and that the Catholic doctrines are much more Scriptural?

A. This is very evident from all we have said, and must be considered indisputable."

A Challenge.

[Extract from W. Lockhart, late B. A. of Oxford.]

I SAY, then that I am a Catholic by the grace of God, because I was led to see that some other authority besides the Bible and the Bible only, was necessary in order to prove many of the very points which all Protestants admit to be essential to Christianity. Protestants deny this, and declare that nothing is necessary to be believed but what can be proved from the Bible and the Bible only—namely, from plain texts of Scripture. The whole question is, therefore, reduced into a nutshell; in proof or disproof of this, lies the proof or disproof of Protestantism. I do, therefore, solemnly challenge the Protestants of Ireland to prove by plain texts of Scripture the questions concerning the obligation of the Christian Sabbath. 1. That Christians may work on Saturday, the old seventh day. 2. That they are bound to keep holy the first day; namely, Sunday. 3. That they are not bound to keep holy the seventh day also....*Toronto [Catholic] Mirror.*

A WORD

FOR

THE SABBATH;

—OR—

FALSE THEORIES EXPOSED.

BY URIAH SMITH.

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1855.

CHOW A

THE PRACTICAL HANDBOOK OF
THE CHOW A. THE CHOW A.
THE CHOW A. THE CHOW A.

CHAUASSET

TYPE THOMAS HENRY

DRIVING HATH THE

ADDED WITH PRACTICAL CHOW A.

BY J. H. BROWN

1831

CHAUASSET

TRUTH AND ERROR

and all soul to see the blindest forms
of error, and all of living self gain and
self lust of pride, holding the entire earth, and
The world, and all creation, and no man
The world, and all creation, and no man
The world, and all creation, and no man
The world, and all creation, and no man

A WORD

FOR THE SABBATH.

CHAPTER I.

TRUTH AND ERROR.

SINCE first in Eden, sin an entrance found,
When sad success the Tempter's efforts crowned;
Since first the sunlight saw its hideous birth,
Dark floods of error have swept o'er the earth.
Stern and unceasing has the conflict been,
'Tween light and darkness, 'mong the sons of men;
Many the ways the Prince of death has tried
God's truth to weaken and his name deride;
Many the snares he ne'er has ceased to weave,
Many his doctrines fashioned to deceive,
Many his artful schemes, mankind to win
From ways of holiness to ways of sin;
He then, to crown his fraud, makes them believe,
While drinking error, they the truth receive.
So rooted deep, wide-spread among mankind,
Of creeds discordant, countless hosts we find;
Theories opposed, widely conflicting views,
And men may find whatever they may choose;
But all cannot be truth: all cannot flow
In that straight channel truth alone can show:
All cannot lead men on in light and love,
All cannot guide them to the realms above;
So must we closely search if we would know
Where lies the truth, where poisonous errors grow;
With closest scrutiny, each form must scan,
Lest they conceal the Tempter's artful plan.

O sacred Truth! dark was for thee the hour,
When man first bowed to the Deceiver's power;
When sin first came, thy gilded page to mar,
And on thy precepts wage unholy war;
To pour rank poison in thy purest streams,
To shut men's vision to thy brightest beams,
To make apostates of our fallen race,
And drive thee, slighted, from thy rightful place;
Yet art thou not cast down; thy lovely form
Has rode triumphant over every storm;
Sin has not undermined thy structure, fair,
Though it has turned mankind from worship there;
Firm thou hast ever stood, and e'er shalt stand,
Guarded by Heaven, upheld by God's own hand;
Still dost thou shed, fair as the morning light,
Thy holy radiance o'er earth's moral night;
Still does thy form, majestic, lead the way,
And point us onward to eternal day;
Yet still do men, heedless thy beaming rays,
Grope their blind way thro' error's devious maze.

O, Error! hideous, dark, unholy thing,
With thousand snaky heads and poisonous sting!
How hast thou marked, breathing unhallowed breath,
A thousand crooked ways that lead to death!
How hast thou trailed thy serpent length along,
And wound insidious 'mong the heedless throng;
How hast thou spread o'er earth a moral blight,
And warred with truth and holiness and right.
Unsightly monster! hide thy hideous head
In realms that thou hast peopled with the dead.
Soon shall thy rule and empire be o'erthrown,
Thy Father, Satan, shall receive his own.

'Mong all the mighty truths that God has given,
To fit mankind to share a home in heaven,
One fair, illustrious stands, and e'er has stood,
Since God first made the world and called it good;
One mighty truth and to our purpose quite
To show how error dims men's mental sight.
'Tis thus expressed in plainest, simplest terms,

As He in wisdom sacred truth affirm:
Six days for man's own work, did Heaven accord,
The seventh is the Sabbath of the Lord.
The seventh day God sanctified and blest,
And set apart, for man, a day of rest.
That day is binding on his creatures still;
And all must keep it who would do his will.
Since, then, the mass of all the sons of men
Observe a day God did not give us then,
A day of rest—however they may view it—
We question now the right by which they do it:
The right by which they boldly set aside
The only day that God e'er sanctified;
Then strive to place upon the vacant throne,
Another day he ne'er has called his own.
One point, alone, we claim, and justly too,
Which we contend no one can prove untrue;
'Tis this: Since God at first the Sabbath made,
He has not placed another in its stead.
Though men may search, no record will they find,
Where he has changed the day to suit mankind;
No record that he ever took away
The blessing which he gave the seventh day;
And surely none in any age or clime,
Where he has blest aught else as holy time;
Therefore, we say, according to God's will,
What was the Sabbath then, is Sabbath still;
Firm is the pillar set, we cannot move it,
The world say it is changed, and they must prove it.
And this to do, and set the thing at rest,
Many have sought the field and done their best;
To prove this point, many have sternly fought;
And most absurd the arguments they've brought.
But, bad, for the assertions which they make,
Scarce any two the same position take;
And so they find, at last, unlucky elves,
The heft of battle is among themselves.
Here only they agree: to prove, somehow,
The seventh day is not the Sabbath now;
And to this end they arguments employ
Which do each other totally destroy.

Like some fair monument, with towering form,
The Sabbath stands, unmoved amid the storm;
While round it fierce the noisy rabble crowd,
With tumult wild, and imprecations, loud;
(Their missiles at it hurl with venom'd spite)
To mar its beauty and obscure its light;
And more confusion, is their proper label,
Than ever rose around the tower of Babel.
'Mid all this jargon of conflicting powers,
'Mid all the darkness which around them lowers,
One shining lamp we have our feet to guide,
One rule, alone, by which we can abide;
One only standard, God's unerring Word,
To show how human creeds with truth accord.
This is the cleaver, keen, which, without ruth,
Will trim all theories till they fit the truth.
With this alone we hence propose to test
These various views, and see on what they rest;
To mark how with God's Word they will compare,
And whether truth or error lingers there.
Hence if the First-day theory, which would make
Sunday the place of God's true Sabbath take,
Baseless, decayed and rotten shall be found,
Then straightway we shall hew it to the ground.
If the no-Sabbath views, which some pretend
Are views correct and no one can amend,
Shall prove but empty chaff and brittle hay,
(One breath of truth shall blow them all away).
In short, if all the views that e'er arose,
God's holy Sabbath sternly to oppose,
Shall all be found, though fair outsides they wear,
To be mere puff-balls filled with empty air,
Or morsels which the Foe of truth has fixed
With error and corruption duly mixed,
All sugared o'er with nicest care refined
(To suit the vicious palate of mankind.)
From this fixed purpose 'tis not ours to swerve,
To treat them plainly as they best deserve.
It is not ours, who battle for the right,
To cringe when old Tradition heaves in sight,
Nor from truth's bold position basely shrink,

Because with us all people do not think.
This be our aim, whoe'er the question moots,
To pluck up error by its lowest roots;
From its strong snare some wandering feet to save,
And dig Tradition's everlasting grave.

CHAPTER II.

THE SABBATH INSTITUTED AT CREATION.

WHEN first the rapid march of Time began,
And God achieved his ever wondrous plan,
When heaven and earth the royal summons heard,
And came, obedient, at the Almighty's Word,
Sky, land and sea, and forms of beauty there
Raised their glad anthems on the silent air;
The morning stars did songs of praise employ,
And all the sons of God shouted for joy;
When planets, glimmering on the brow of Night,
The orb of day, with his resplendent light,
And rolling earth, each taught their varied bounds,
Commenced, majestic, their eternal rounds—
Six days alone this glorious work employed;
God on the seventh a sacred rest enjoyed:
Then, since thereon he had enjoyed a rest,
He sanctified it, set apart, and blest.

Here was the holy Sabbath first made known,
Firm as the pillars of Jehovah's throne.
With the fair earth it left its Maker's hand,
Hence, with the earth, 'twill coexistent stand.
If any think that they can prove as fact,

The Sabbath was not fashioned by this act,
All who are so disposed may freely try it;
For there's the record and they can't deny it.

And when to earth heaven's Royal Monarch came,
His car the clouds, his steeds devouring flame,
When Sinai's towering mount obsequious bowed,
And swelling trumpet answered thunders loud,
When thus the King of kings his footstool prest,
And trembling earth proclaimed her mighty guest,
'Mid all these heralds of almighty power,
'Mid all the grandeur of that awful hour,
God spake his just, eternal law to man;
And thus, in plainest truth, this precept ran:
The Sabbath-day remember: then shall close
The days of weekly toil, for calm repose.
For earthly labor, stern, six days are thine,
The seventh is God's holy day divine;
ASIAN SET
For in six days the Lord made heaven and earth,
And gave all beings and all creatures birth,
And on the seventh enjoyed a sacred rest;
Wherefore the Sabbath-day Jehovah blest.
Thus was the Sabbath-precept given then
As something which had long familiar been;
Not as a fabrication, new and rare,
For that occasion made and people there;
And God's own finger points us to its birth:
When he from out the void made heaven and earth.
Since, then, the sacred institution stands;
Old as the world and broad as all its lands,
Since made when Time's great circuit first begun,
'Twill last, of course, as long as Time shall run.
Since made for him, the father of mankind,
For all his offspring 'twas of course designed.
Absurd to think such institution given,
Link most divine connecting earth with heaven,
A sacred chain, joining, in due degree,
Man with his God, time with eternity;
Given for the good of all who dwell below,
Designed o'er all its blessings to bestow—
Absurd to think that it was destined, then,

For but a portion of the race of men;
Or to be pinioned by the bounds of space,
Or reverenced only by a single race!
Say, you who claim, and speak as tho' you knew,
That it was given only for the Jew,
Were our first parents Jews? If so, then how
Are not all earth's great nations Jewish now?
Or if long years successive rolled away,
Ere among men divisions held their sway,
And ere that class arose, who were to know
What blessings from the holy Sabbath flow,
For whom alone it was designed you say—
Why made so long before 'twas needed, pray?

Narrow and groveling must that theory prove,
Which thus would limit God's eternal love;
Which thus would dictate man's omniscient Friend,
And say how far his blessings shall extend.
But narrower-minded still are those who say,
That God should e'er his Sabbath take away;
That he, what first unbounded wisdom planned,
A blessing for mankind in every land,
What he to herald, did such pomp employ—
Should finally repent of and destroy.
Those who, with such plain facts before their eyes,
Still view this noon-day question on this wise,
To make their crooked views and theories go,
And talk consistently, must reason so:
That though Jehovah thought at first 'twas best,
That all mankind should have a day of rest,
Yet, notwithstanding, soon he wiser grew!
And thought for all mankind it would not do!
So he confined it to a single place,
And charged it only on a single race;
And then, at last he planned the thing about,
So that eventually it should run out!
Just as in scenes of earth, we oft behold
Some giant of the forest, tall and old,
Which man a cumbrance deems, towering on high,
Girdled about and left alone to die;

'Mid dews and frosts of night and storms of day,
To crumble slowly into sure decay.

Such, some would have us think, Jehovah's plan,
To treat the Sabbath, made at first for man;
Confined at length with ceremonial dross,
Forever doomed to perish at the cross!
But know, O man! such theories false to teach,
Is God's eternal wisdom to impeach!
Know that he does not act from varying cause,
Nor govern man with fluctuating laws.
He changes not, nor fickle are his ways,
His words are certain; hear then what he says:
"I will not alter what my lips e'er spake,
And lo, my covenant I will not break."
Through his vast plans he does not ignorant move,
And then amend them if they faulty prove;
Hence, he'll not disregard nor set aside,
What once he made and blest and sanctified.
'Tis not for man, frail brother of the clod,
To charge such folly on Almighty God.

But yet again, hear what some classes say,
To shun God's law, and shirk the Sabbath-day.
They claim, that he did not intend that we,
In keeping one set day, so strict should be;
But when he said, the seventh day is mine,
He only meant a seventh part of time:
That we should keep a seventh part as his,
No matter where it comes or when it is.
Such is this theory; fairly stated too;
But by what logic do they prove it true?
Loose reins it gives, at once, for men to use
Their freedom, and observe what day they choose;
Hence one the first, and one the fifth, may say,
Or second, third or fourth, is Sabbath-day;
And yet they all will equally be true,
If any seventh part of time will do.
Thus would all order be to ruin hurled,
And one great Babel triumph o'er the world!

Take one example, ye who hold this view,
To test your theory, whether false or true;
One illustration, fair, adapted well
T' explain this question, and its import tell:
Seven fair and beauteous candlesticks behold:
Six are of silver, but the seventh of gold.
The question now is asked, if any know
Which is the golden one in all that row.
Thus represented fair, it seems to me,
No one could doubt what his own eyes could see;
And any man of common sense, would say,
The seventh is the one without delay.
But by your rule, this answer would not hold,
You would exclaim, a *seventh part* is gold;
'Tis no *one* in particular so fair!
Only a *seventh part* of all that's there!
Just so absurd, indeed, it is to say,
That God has no specific Sabbath-day:
That any day, for rest, a man may claim,
And answer God's requirements all the same.
Thus you assert, as plainly may be seen,
That God has uttered what he did not mean!

But, first, the ground-work all is laid amiss,
Which this view presupposes; which is this:
That man, by resting, makes it holy time;
And well with such a theory does it chime;
Then on whatever day a man may rest,
That day to him is sanctified and blest.
Learn, then, this simple truth, without delay:
God's act of resting did not bless the day,
Or make it holy time: first he did cease
From all his labor for a day of peace;
Then for that he *had rested*, on its brow
He placed the blessing which illumines it now.
Then think'st thou, man, by any act of thine,
To make thy rest-day holy or divine?
Canst thou a blessing grant? or hast thou power
To render sacred e'en a single hour?
And will thy theories, built of brittle straw,
Meet the demands of God's eternal law?

He who on earth below, in heaven above,
Made and upholds and governs all in love,
He who alone hath power, above, below,
All life to give, all blessings to bestow,
Eternal Lord, creation's mighty King,
To whom all people should their tribute bring,
He on the seventh, and on the seventh alone,
Has placed his blessing—sanctified his own.
When thou canst speak, and countless worlds shall rise,
And fairest prospect spread before thine eyes,
When thou canst bid the rolling earth be still,
Or worlds move on obedient at thy will,
When thou canst hold creation in thy hand,
And guide the universe with thy command;
Mighty as God's, when thou thine arm canst make,
When earth, thy voice shall like his thunders shake,
Then, only, mayest thou think, presumptuous man!
To make improvements on Jehovah's plan!

CHAPTER III.

THE SABBATH A MEMORIAL.

THAT man, on earth and fading things below,
Might not his firm affections all bestow,
That he might not, buried in worldly care,
Forget who made the earth and sea and air,
But calm his soul with holy thoughts of heaven,
The Rest-day of the Lord was kindly given:
A blest memorial which to mind should bring
Creation's birth-day and creation's King.

Here error, busy with her countless arts,
To weave her webs and hurl her poisonous darts,
Ceaselessly striving with her sorcerer's rod
To mar the beauty of the truth of God;
To make mankind through some false medium see,
Till all their vision shall perverted be,
Zealously strives, with energy not slack,
To switch men off on a fallacious track.
This is her plea: though false and most absurd,
'Tis yet entitled to a passing word:

When Israel's sons were slaves in Egypt's land,
Close-fettered in oppression's iron band,
Their God deliverance bro't, and freed from harm,
With mighty hand and with a stretched-out arm;
Therefore 'tis claimed, the Sabbath was designed,
Their great deliverance then to keep in mind:
A Jewish rite, memorial of the day
When they from cruel bondage fled away.

Now, then, shall reason and the Word declare,
How far with truth this theory will compare.
That they might ever cherish, fresh in thought,
The glad deliverance which for them was wrought,
And him who thus stretched forth his hand to save,
Two fit memorials Jehovah gave;
For oft as they the Passover observed,
So oft in strong remembrance they preserved,
When God thro' judgment bro't deliverance nigh,
And Egypt's first-born sons were doomed to die,
How the destroying angel, dark with wrath,
Passed o'er their dwellings on his fearful path.
And oft as they the Unleavened Feast prepared,
So oft, with this memorial, they declared
How the Egyptians, fearful of their stay,
With hastening hand then hurried them away.
And when at length their sons should wish to know
What means this service? what designed to show?
This was their answer: For with mighty hand
Jehovah brought us up from Egypt's land.*

Thus were two fitting, plain memorials given,
So to remind them of this work of Heaven.

*Ex. xii; xiii.

But such desires in some poor minds bear sway,
To get Jehovah's Sabbath out the way,
That they attempt, in furious strength to seize,
And crowd it in, and make it go with these!
Not satisfied with what God gives to man,
They must push in another if they can.
At once we see 'tis but an artful quirk,
And there's no fitness in such silly work.
A *weekly rest*, to keep in memory, clear,
A day that could come round but *once a year!*
Just as if we to celebrate should try,
Full once a week the fourth of our July!
But most in this propriety they crush,
They have a *rest memorial of a rush!*†

'Twas meet that God, when he had bared his arm,
To heal their suffering, and release from harm
And brought them from beneath the oppressor's rod,
Where they *could* freely serve and worship God,
Should charge to whom they homage then should pay,
And so remind them of the Sabbath-day.

And some there are who take no ground like this,
But still take theories equally amiss.
Thus they contend: Since First-day was the day,
When from Death's bands our Saviour broke away,
Since then redemption's plan was made complete,
That is the day, henceforth, that we must keep:
Should keep, to bear in mind, in deed and word,
The resurrection of our blessed Lord.
First, then, in all sincerity we seek
How you support the first day of the week,
And in all candor ask, Where do you find
Authority for changes of this kind?
Where, keep the Sabbath, does the Bible say,
To bear in mind the resurrection day?
Are not memorials already given,
Ordained, appointed and designed of Heaven?
For when we lay our bodies 'neath the wave,
Do we not emblem Jesus in the grave?
That as he from the dead arose, so we

†Ex xii. 33.

Should rise, in newer life henceforth to be?
And oft as we, said Christ, the bread should break,
And in his memory should the cup partake,
So oft should we show forth, with symbols clear,
The death of Jesus till he should appear.

Are not these then sufficient? must we bring
A third memorial so unlike the thing?
And no way fitted to recall to mind
The scenes for whose remembrance 'twas designed?
If God proposed the Sabbath-day to change,
It seems to me 'tis something very strange,
That he no record gave to set it right,
But left mankind to guess it as they might;
For in God's Word, though men don't seem to mind it,
There's no such record, and they cannot find it.

'Twas naught, at first, but God's almighty power,
That placed the blessing on the Sabbath hour;
Naught but his mandate that enforced its claim,
On all men equal, and on all the same.
Know then that his almighty power, alone,
Can change that day he once declared his own.
No less than his command, express and plain,
Must you produce, to prove your theory sane.
On human creeds then dare you longer rest,
Slighting the only day that God has blest?
On human theories dare you trust your all?
Remember, by God's law we stand or fall.

The Sabbath a memorial we admit,
But not of actions which it will not fit.
To try and make it signalize events,
To whose resemblance it has no pretense,
To use it where no meaning it conveys,
Stretched and distorted in a thousand ways,
Shocks every law Propriety e'er gave,
And finds for fitness an untimely grave.

Rightly applied, harmonious and fair,
The Sabbath stands, and there is beauty there.
Grant it the place for which it was designed,
And it has lessons for each honest mind;
For thus our actions speak, while we protest,

After six days of toil, a day of rest,
In stronger terms than language e'er unfurled—
Jehovah rested when he made the world.
Plainly he's shown what day that day shall be:
He rested on the seventh; and so must we.

CHAPTER IV.

THE SABBATH NOT ABOLISHED.

TRULY may it be said, when we perceive
The many theories which the world believe,
Theories upreared against the Sabbath, bold,
Their name is legion, their effects untold.
One point there is, most prominently known,
Around which has the Arch-Deceiver thrown
His varied snares, and spread his artful schemes,
To lull mankind into deceptive dreams.
Where thus to plant his power, he's not at loss,
But takes his station at the Saviour's cross. [height,
Thus, then, 'tis claimed: that Christ on Calvary's
Annulled God's royal law, the rule of right.
Others, who still would claim a law for men,
Say that the Sabbath, only, perished then.
Some say that all the ten commands were dead,
But nine were re-enacted in their stead;
And so it happened as it came about,
That, lo, the Sabbath precept was left out.
Thus on one point we find such theories queer,
Behold a perfect Babel, even here!
Some may be honest while they thus contend,
And think 'tis truth they're trying to defend;

But they may find, when to the crisis brought,
'Tis harder work to prove them, than they thought.

First, if God's law is wholly done away,
Where is your rule of moral action? say!
May'st thou now murder, lie and swear and steal,
And yet no sin commit, nor guilty feel?
None will assert it. What then shall we do.
To say there is no law would be untrue.
If then there is a law, which none can doubt—
Why, there's the Sabbath, which must be got out!

By stubborn facts, they thus are driven to say,
That Christ renewed all but the Sabbath-day.
When did he do it? O, say you, secure,
Why, in his public ministry, be sure!
But here's a slight objection, friend; just hark:
I'll show you where you've overshot the mark!
If at the cross, God's law first ceased to be,
'Twas good up to that time, you will agree;
But nine were re-enacted, here you say,
Before the ten were even done away!!
One favored race, had *nineteen* precepts then,
They must, indeed, have been most moral men!

The folly of this view, all can but see;
And those who hold it still, must stubborn be:
A school-boy, blind as that, we should expect,
Would be sent home for want of intellect.
Driven then from this absurd position, next,
To save themselves, they fabricate this text:
That when the ten commands were done away,
The nine were given again without delay.
In this, another bright idea they broach,
Worthy of ridicule, and all reproach:
To think that the same blow crushed which the ten,
Should instantly bring nine to life again.
One illustration take, to show, most clear,
How learned Theology has reasoned here:
Suppose you have a finger, bruised and sore,
Which must come off: you cannot bear it more.
The surgeon comes, obedient to your call,
And chops off all your fingers, thumbs and all;
Then undertakes to join the others on,

Well pleased to think the sore one now has gone.
If any one an act like this should try,
You'd say he was a fool, and so should I.
Equally bad, your view, that God did then,
To get out *one* command, strike out the *ten*.

Compelled again to leave their luckless ground,
One theory more necessity has found;
One more foundation for their feet oppress—
And lo, this is as bad as all the rest.
As fierce as drowning men catch at a straw,
So they seize everything by which the law
Can be opposed; or which will aid their view,
That part is done away, and part holds true.
They now assert, The apostles this have done,
They've re-enacted all the ten but one;
The Sabbath precept, only, could not stay,
As that the Lord designed to do away.
One question now we ask: If this be true,
How long before God's law was given anew?
How long before the *revised edition* came,
That men might know their duty, and their blame?
How long might men live on all law forgot,
Doing unholy deeds, yet sinning not!
Ah, here's the point, that, with unyielding claims,
Binds down this theory in eternal chains.
You will not claim, a moment e'er was found,
When men were not to moral duty bound.
If such suggestions any should throw out,
'Twould bring their sanity to serious doubt.

This theory, then, though vaunted ne'er so bold,
We find fallacious; for it will not hold.
Would God his holy law, abolish, then,
And leave the matter in the hands of men?
Leave them to say what parts henceforth shall stand
And let the world receive it at their hand?
There's one law-giver, say the scriptures, true;*
But there are twelve according to this view.

O why not take the word that God has given,
When he declared that sooner earth and heaven
Should pass away, than darkness should prevail,

*Jas. iv. 12.

And e'en a tittle of the law should fail?
Why not believe the word that Christ employed,
That he came not to render null and void
The law or prophets? that was not his aim,
Not to destroy, but to fulfill, he came.†
Why strive t' amend, as though it were impaired,
The law the Psalmist, perfect, has declared?‡
Shall man attempt, with blind and bungling move,
What is already perfect, to improve?
Better 'twould be, ye fighters of the law,
If your own weakness, verily, ye saw;
If ye would hear the teachings of God's Word,
And live obedient to all ye heard.
Better 'twould be t' obey God's holy will,
And own the Sabbath precept binding still,
Before ye make, in all ye do and say,
Such wretched work to have it done away.

One law there was, we're ready to declare,
Which came up to the cross and perished there.
A ceremonial law, and which, we find,
Was for that dispensation sole designed.
Law of commands, in ordinances contained,
Shadows of things to come it was ordained.
Christ is the body, whither all did tend;
And when the substance comes, the shadows end.
A law it was made only for that land,
And written in a book, by Moses' hand.
This law, no longer needed from that day,
Was nailed unto the cross, and done away;
Hence, the partition-wall was broken through,
That kept distinct, the Gentile and the Jew.
Hence all in Christ have now an equal claim,
And henceforth, Jew and Gentile are the same.
If we are Christ's then are we Abraham's seed,
According to the promise, heirs indeed.
Therefore let none by this dead law abide,
Or henceforth take its precepts for their guide.
Let no man judge you by its ritual maze,
Its new-moons or its feasts, or sabbath-days:
These were but shadows; these but bondage bring:

†Matt. v. 17. ‡Ps. xix. 7.

The law of God is quite another thing.
 Between them, there is given distinction broad,
 In all the teachings of the Word of God.
 The royal law, the law of ten commands,
 On its eternal basis firmly stands;
 Stands as it ever stood, pre-eminent,
 The constitution of God's government.
 'Tis holy just and good: if we fulfill
 This law of liberty, we do his will.
 The ceremonial law, in works contained,
 For types and shadows was express ordained.
 In the old dispensation was its place:
 If we observe it now, we fall from grace.
 All unintended for the gospel reign,
 It came up to the cross, and there was slain.
 Those who between them no distinction find,
 Must be indeed most pitifully blind;
 Who claim that one law only was employed,
 And therefore, at the cross, was all destroyed.
 All who, these separate laws, thus blend together,
 Can't make their arguments outweigh a feather.
 But why are men unwilling to admit,
 That God's unaltered law is binding yet;
 That neither all, nor yet a part is slain,
 But unimpaired its precepts all remain?
 'Tis simply this: the fourth command doth say,
 The Sabbath comes upon the seventh day;
 And so around the law they try to creep,
 To shun the day God tells us we must keep.
 O Fourth Command! what trouble hast thou been
 Source of vexation to the sons of men!
 How have they tugged and toiled, with various plans,
 To break thy power, and shirk thy just demands!
 Have chafed and fretted to secure their aim,
 And render null and void thy obvious claim!
 Vast circuits they through logic's fields have run,
 And found themselves at last where they begun!
 Have loud proclaimed thy day of rule was o'er,
 And that thy law was binding now no more!
 Then brought forth reasons for their theories wise,
 Which fools might laugh at, maniacs despise!

Still stern are thy demands, thy claims still good.
 Though men would fain avoid them, if they could.
 All who regard them not, must soon confess,
 And reap the harvest of their sinfulness.
 Firm and immutable as Heaven's decree
 Thou e'er hast stood, and thou shalt ever be.
 Among those holy laws, thy place is known,
 Which God's own finger graved upon the stone,
 Still thy requirements hold, that we must rest
 Upon the seventh day, which God has blest,
 His fixed decrees he ne'er will disarrange;
 For God can never lie, and never change.

CHAPTER V.

APOSTOLIC EXAMPLE.

ONE class there is, wide spread throughout the land,
 Who claim no need that any plain command,
 Explicit and direct, should e'er be given,
 That we should keep the first day of the seven.
 On other ground their theories they rest,
 Ground which they fondly think will stand the test.
 'Tis claimed that Christ, who for our sin has died,
 In all things our example and our guide,
 The perfect pattern of the Church below,
 Who trod the way he wished his saints to go,
 By his example, plainly took away
 The obligation of the seventh day.
 Then further down the stream of time we're brought,
 And told that the apostles plainly taught,
 Taught by their actions, which the loudest speak,

That we must keep the first day of the week;
 That they observed it as the day of rest,
 And they, of course, did only what was best.
 And oft, upon that day, they met, 'tis said,
 For public worship, and for breaking bread;
 And thus most clearly showed, as all may see,
 What day the Christian Sabbath hence should be.

Christ, as our perfect pattern, we will own,
 Teacher and guide, in all that he has done.
 We will acknowledge that th' apostles knew,
 And showed by practice, what was right to do.
 And actions loudest speak;—all this we admit,
 But on our side we claim the advantage yet;
 For that our Lord, in any shape or way,
 Relaxed the law that guards the Sabbath-day,
 That so his followers ever understood,
 Which, if it was the case, they surely would,
 Or that the apostles owned, or e'er confessed,
 The first day of the week, a day of rest—
 These, though asserted with assurance high,
 Plainly and fearlessly, we do deny.
 To save all long debate and words about it,
 With those who still may feel disposed to doubt it,
 We will submit to facts: they shall decide:
 By their decision we will then abide.

All will admit this fact: that to the cross,
 The ten commands were full in binding force;
 The fourth, with all, bore undisputed sway,
 And held mankind in duty to obey.
 If Christ then disregarded these commands,
 Or only that on which the Sabbath stands, [yet;
 Then he transgressed God's law; which bound men
 Then he committed sin! all must admit;
 For herein, says the Apostle, sin is shown,
 When we transgress the law to us made known.
 Those, then, who claim that Christ the Sabbath broke
 Make him a sinner! as the Word hath spoke.
 Ye, in whose breasts such views, blasphemous, start,
 Give them no lodging-place within your heart!
 But on the day that Christ rose from the dead,

His followers were assembled; and 'tis said,
 They met to celebrate the day when so,
 Our Saviour triumphed over man's last foe;
 So that must be the day henceforth to stand,
 The Christian Sabbath in each Christian land.
 Pitiful reasoning! if each word were true,
 And e'en the resurrection were in view,
 To what would it amount? why, nothing more
 Than a mere inference, and at that most poor!
 Would those who reason thus, some foresight take,
 Such false assertions they might cease to make;
 For they would find the saints assembled there,
 Being fearful of the Jews—their rage to dare—*
 And not, the resurrection day to keep;
 For they believed their Lord was yet asleep!
 For ever, then, this point is at an end;
 On this 'tis folly longer to contend,
 But still, that Jesus sanctioned it, they say;
 By meeting his disciples on that day.
 If such an act, then, will suffice to make
 A Sabbath-day, one instance more we'll take,
 'Tis where he met them, as it chanced to be
 While *fishung* in the sea of Galilee.
 Then, by this rule, apply it either way,
 It makes the Sabbath but a fishing-day.

So much for this; but hear them yet again,
 Their darling theory striving to maintain,
 Claim that the apostles in all they did and said,
 And by their frequent acts of breaking bread,
 Gave to the Christian world abundant ground
 On which their First-day theory they should found.
 Does breaking bread a Sabbath make? if so,
 Then every day's a Sabbath; as we know,
 Because a certain space, as may be read,
 The apostles *daily* practiced breaking bread.†

But with the teachings of the sacred Word,
 Do such unfounded theories accord?
 May there we learn that such a simple act
 Would make a Sabbath? There is no such fact.
 Does it assert, if, on a certain day,

*John xx, 19. †Mark xvi, 14. ‡Acts ii, 46.

The saints, perchance, were met to sing and pray,
 That we that day henceforth should understand
 Usurped the Sabbath of the fourth command?
 That that day then should take a higher place
 Than that which God first hallowed for our race?
 On which his blessing he did first dispense,
 And placed the seal of his omnipotence?
 There's no such teaching! so it is most true,
 That mere assertion, then, supports this view.
 It is a theory of men's invention:
 In words of Holy Writ it has no mention.
 But other facts there are, pointed and stern,
 And which some classes would do well to learn:
 The Lord himself affirmed that he obeyed
 All the commandments which his Father made.
 And as the apostles' *custom* was, they say,
 We find them preaching on the Sabbath-day,
 And nowhere in God's Word, (we safely speak,)
 Is Sabbath used for first day of the week.
 'Tis true a term of "Lord's day" once is used,
 And 'tis a term most grossly, too, abused,
 For First-day sticklers, as may oft be seen,
 Claim that 'tis Sunday that of course must mean.
 We think not so; for God did never own,
 A day as his, except the seventh alone.
 We will acknowledge, then, that day the Lord's,
 Which with his own demands thus well accords.
 Nor can we think, whatever pains men take
 They will oblige him by the change they make.
 'Tis true there's been a change; the world now say,
 That Sunday is the Christian Sabbath-day.
 And so they practice; but by whom, and how,
 Was this change made, which men acknowledge now?
 God did not do it, nor his Son from heaven;
 Nor was this work unto the apostles given;
 For their example, and their teaching, too,
 Show this was not the work they came to do.
 But there was one, whom, in the unfolding plan,
 Which the Arch-Fiend had plotted against man,
 Time in his onward flight would soon reveal,
 O'er God exalted, and his holy will.

Perdition's son! child of iniquity,
 The man of sin, the wicked Papacy!*

Ay, he it was, who was to magnify
 Himself against the power of God, most high.
 And think his laws to change, his fixed decrees,
 Usurp his power, and rule as he might please.
 As prophets had foretold, so, plainly, he
 Has done his daring work of blasphemy.
 'Tis he, has raised a sacrilegious hand
 Against the Sabbath of the fourth command;
 Has robbed it of its glory and its grace,
 And reared the Pagan Sunday in its place.
 Ye Sunday followers, then, if ye would know
 Where you for your atrophy must go,
 You have no need to wander far from home,
 For you receive it from the Pope of Rome.
 And also ye, who claim that Christ now stands,
 The giver of the law for Christian lands,
 Who is your advocate? Ah, here's your hope,
 You have an advocate with Christ—the Pope!!

All ye who then so zealously confide
 In apostolic practice, for your guide,
 Know that so long as Sunday creeds you own,
 You follow Papacy! and that alone!

If 'tis, indeed, your honest, firm intent,
 To tread the way the first apostles went,
 Do as they did; heed not the creeds of men,
 But keep the Sabbath as they kept it then.

*Dan. vii, 25; 2 Thess. ii, 3

CHAPTER VI.

VAIN PHILOSOPHY.

It is a fact, and not to be concealed,
Which First-day leaders have themselves revealed,
That 'tis no point with them what ground they take,
Provided they can some objection make
Against the seventh; to prove that that's not right,
Is what they labor for with all their might.
To gain this end, so zealous do they grow,
Bend all their mind, and all their thoughts bestow,
That they overlook this fact, most plain to see,
That all their shifts and turns will not agree;
But on they rush nor heed their reckless pace,
Till contradiction stares them in the face.

Full many strenuous advocates we see
Of Sunday-keeping, strict as well may be;
But while so strict lest First-day they shall break,
Hear what objection to the seventh they make.
They claim that time, with varied scenes of change,
Has served men's reckoning all to disarrange;
Hence none can tell which day the seventh day stood;
Therefore we cannot keep it if we would.
But you pretend to keep the true first day,
Do you know when that comes? O, yes, you say,
The day when Christ arose, has well been known;
E'er since that time, as plainly can be shown;
'Tis then a little strange, as seems to me;
Since on the first day, people all agree,
Since all are certain when that day comes round,
No one can tell us where the seventh is found!

But, says another, ere he count the cost
Of his assertion, there's a day been lost,
Hence what men First-day now are pleased to call,
Is really the true seventh, after all.
A day been lost! and yet men all agree!

I marvel greatly how the thing can be.
Suppose one town alone, should chance to make,
And all agree, in such a gross mistake.
Abroad like lightning would the news be hurled,
And soon 'twould be the wonder of the world.
To think, then, all on earth, for so they view it,
All lost a day and no one ever knew it,
Is far beyond conception;—in a word,
This theory is preposterously absurd.
Doubtless all were asleep when this took place!
Perhaps in some mesmeric, strong embrace!
But we would say, as being nearer true,
Those, rather, are asleep, who hold this view.

Again, says one, the Sabbath ne'er has been
Permitted to be changed by laws of men.
In all they've done, in all their various ways,
They've only changed the reckoning of the days.

In answer, you'll admit, ere this, the Jew,
Which the true seventh day was, full certain knew.
And they have, strictly, from that very time,
Scattered through all the world, in every clime,
Preserved their reckoning; and in harmony
With others and themselves, they all agree.
If then there's been this change, in ages gone,
The Jews, the wide world o'er, have reckoned wrong.
This most as bad would be as 'tis to say
That all the world have blindly lost a day.

And there are those, not seldom to be found,
Who sagely tell us that the world is round!
And therefore as time differs east and west,
All cannot keep, at once, a day of rest.
We know the world is round, as they declare,
"And like a ball seems swinging in the air."
And, doubtless, God knew well his wondrous plan,
Before he made the Sabbath-day for man.
To urge, then, this objection, surely must
Make God imperfect, and his law unjust.
But if this really an objection be,
Those who have urged it most, forgot to see,
That all the force against the seventh it had,
Came against First-day equally as bad.

Suppose some sovereign, to whom were due
Honor and reverence, should journey through
His loyal realm, and it was told the throng,
To do him reverence as he passed along.
Should then his distant subjects rise and say
That to their Prince they could no reverence pay,
Because it would not the same moment be,
With those who first his majesty would see,
Would such a reasonless excuse evince
Love and obedience to their sovereign prince?
Theirs it would be to quell so false a claim,
And pay their loyal tribute when he came.

So with the Sabbath, in Jehovah's plan,
Designed for all the world, and made for man:
God has appointed, if we so may say,
The world's great time-piece, made to rule the day;
That brings to all, where'er their place is found,
The seventh day, in every weekly round.
Then be it ours, with humble hearts and tongues,
To do the Sabbath reverence when it comes;
Nor strive from vain philosophy to draw
Insults to God, and his majestic law.

Thus having noticed various objections,
We shall be suffered now a few reflections,
Those who are rambling off to Nature's laws,
Striving to gather from effect and cause,
Some reasons, as they fondly trust, which may
Stand as objections to the seventh day,
Show, by their course, undoubted proof and true,
That they've no Bible to support their view;
And being over-anxious to succeed,
They run full tilt against their Sunday creed.
Blindly contending, till at last 'tis found,
They've torn their own loyed theories to the ground.
As oft I've seen some angry urchins rise,
With deep vexation working in their eyes,
And aim so spiteful at a dodging foe
That they themselves upset and overthrow.
Should these objections, then, as some contend,
Be urged to prove the Sabbath at an end,

Before such arguments as these are heard,
That point must first be settled by the Word:
Settled in face of proof on every hand, [stand.
Though heaven and earth should pass, God's law would

It is a serious fact, when men are driven
From Bible ground, the only standard given,
That then, whatever arguments they find,
Drawn from whatever source, whate'er their kind,
Provided, for their side they seem to tell,
To all appearance, suit them just as well.
'Tis hard for men, whatever their position,
To break the cords of long-observed tradition;
And error, cherished long, e'en when confessed,
With deep reluctance leaves the human breast.
Yet strange that men, in view of proof so plain,
Precept on precept, line on line again,
Through error's devious maze should grope their way,
And trample still upon the Sabbath-day.
Strange that on truth so mighty, and defined
Of all-absorbing interest to mankind,
Eternal with the precepts God has given,
Through love of which we gain a right to heaven,
Which, above all that sheds its light abroad,
Holds man in close connection with his God;—
Strange that on this they careless should be found,
And on such flimsy proof their theories ground;
Or listen to Tradition's siren song,
And scarcely ponder whether right or wrong;
Should rest, untroubled, their eternal all,
On men-made theories, which must surely fall.
And stranger still, that they, presumptuous, then,
Should, with these doctrines and commands of men,
With baseless reasonings, and all senseless things,
Fight the stern precepts of the King of kings!
Did men but know it, in their reckless strife,
They're laboring hard to lose eternal life.
Said God's beloved Son, would we secure
Eternal life, keep the commandments pure.
And he, the Wise Man, says, in truth and beauty,
"Fear God and keep his law, is man's whole duty."
Let error's advocates, henceforth, be dumb;
For here's their condemnation—light has come.)

Light which reveals the devious course they're in,
And now have they no cloak for further sin.
Too many causes, trivial though they be,
Keep men from acting on what light they see.
Too many, anxious honor to sustain,
Will shun the truth to save their worldly gain.
The mote of earthly interest fills their eye,
And hides from view the worlds of bliss on high.
And ah, too many, when before their eyes
The narrow way and cross begin to rise,
Though ample views of truth they once have got,
Will shut their eyes, and say they see it not.
Those, only, who are bold to bear the cross,
To count earth's honor and its pleasure, dross;
Who to its lying songs will give no ear,
Nor bow a paltry slave, to worldly fear;
Who bravely stand, and battle for the right,
'Mid all the darkness of earth's moral night,
Nor shrink to strike, with an unsparing hand,
Against the sins of a degenerate land;
Servants of God Most High, to him alone
Pay their due homage, and allegiance own;
Alone obedient to his righteous laws,
And zealous, only in his glorious cause;—
They will receive the welcome from their Lord,
They, reap the harvest of a rich reward.
To those who, through obedience, seek for heaven,
This is the promise Christ himself hath given:
“Blessed are they who his commandments do;*
For they the pearly gates shall enter through;
They shall the city in its glory see,
They shall have right to Life's unfading tree.”
Palm-wreaths of victory shall the conqueror's hold,
And star-gemm'd crowns and harps of glitt'ring gold.
There in that world of fadeless glory, bright,
With angel bands, arrayed in silvery white,
Sabbath succeeding Sabbath, years unknown,
Shall God behold them worship at his throne.†
Harps of eternity shall swell the lay,
Of endless life in never-ending day.

*Rev. xxii, 14. †Isa. lxvi, 23.

